D. Roy Matthews

GOOD FRIDAY

A MANUAL FOR THE CLERGY

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LENT

A MANUAL FOR THE CLERGY

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GOOD FRIDAY

A Manual for the Clergy

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PREFACE

THIS is a modest attempt to help the clergy in their preparation for that day in the year which makes the greatest demands on their spiritual resources. Coming at the end of Lent, a season in which special services and, frequently, Confirmation Classes are added to the usual work of the parish, Good Friday is apt to find the parish priest jaded and unable to take full advantage of the opportunities presented. Then, more than at any other time, the clergy are glad to learn from the experience of others.

In one respect this book will be felt by some to fall flat. The services of the Book of Common Prayer seem to many, who otherwise find them adequate, insufficient to meet the devotional needs of the faithful in Holy Week. It is a common practice to supplement them from the liturgical store of the Western Church. To those who are accustomed to use such special services a book which ignores them is bound to seem defective. In view of the uncertain outlook for all forms of public worship not covered by the Book of 1662 or by that of 1928, it seemed best to omit all reference to these traditional Holy Week Services. If the present manual ever reaches a second edition, the situation may have cleared sufficiently by then for the omission to be rectified.

W. K. L. C.

December, 1928.

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GOOD FRIDAY

A MANUAL FOR THE CLERGY

PART I

I

THE LITURGICAL SERVICES

THE commemoration of the sacred Passion of our Lord is the oldest observance of the Christian year. When in the earliest times Christian writers refer to the Pascha they mean not Easter Day, but Good Friday. It is natural, then, that from remote antiquity the Church should have provided forms of worship in which the faithful could, as members of the Israel that Christ had bought with His own blood, render their thanks for the Divine Gift of redemption and place themselves in penitence before the Crucified.

The Church of England in remodelling its worship, and turning it into the English tongue, continued this tradition and constructed services to which it summons its sons and daughters on that great day. The forms of worship provided have, thus, a first claim on loyal Churchpeople. Whatever other devotions may be thought desirable, these should have priority, and should be rendered with due solemnity. They are four: Mattins, Litany, Ante-Communion, and Evensong.

Before discussing these services in detail, and making suggestions for their rendering, a slight sketch of older forms of Good Friday worship may be useful. Our present services are embedded in the past. A knowledge of ancient Christian custom will help us to value

more highly the Prayer Book services, to understand their appropriateness, and to use them to full advantage. Experience shows that there is a strong desire to supplement the official services, which often results in their being neglected. Study of past usage will help us, here also, by reminding us of elements that may be worthy of revival, backed as they are over a long period by the testimony of thousands of devout souls.

It is a striking fact that Good Friday in East and West has preserved one of the oldest forms of Christian worship. In early times the Holy Communion was only celebrated on Sundays and High Days. On other weekdays the regular service consisted of lessons taken from the Old and New Testaments, interspersed with Psalms, and followed by solemn prayer, a service in fact very similar to our Mattins and Evensong. Such a service was the backbone of the old Western rite, and remains embedded in it to this day. It begins straight off with an Old Testament lesson, Hosea vi. 1-6, read by an acolyte. The choir then sing what is called a Tract—in effect a psalm based on Habakkuk iii., after which a Collect is said. The Subdeacon then reads another Old Testament lesson, Exodus xii. 1-11. Another Tract, based on Psalms, is sung. The climax of the service is reached with the singing or reading of the story of the Passion, and brought to a close by a group of prayers called the Solemn Collects. A word should be said about these last. The great French scholar Duchesne divides Christian common prayer into three types : Litanies, which are biddings followed by petitions ; Eucharistic Prayer, which is a thanksgiving uttered by the celebrant alone, the people's part being confined to the " Amen " at the end ; the third type is called by Duchesne " Collective Prayer." The celebrant invites the congregation to pray for particular intentions. This they do in silence, and their aspirations are summed up in a Collect. The term " Collect "

is derived from this usage. It is the type of prayer that concluded the ancient week-day service, and has remained as an important feature of Good Friday worship.

It will thus be seen that the main idea in going to church on Good Friday was to hear the Passion solemnly rendered. The mind was prepared by listening to prophetic passages of Scripture and by the singing of Psalms. The thoughts aroused by the sacred story were afterwards turned into prayer.

This service is, obviously, in the main didactic. It partakes of the nature of meditation. It is restrained, and offers but little opportunity for the self-expression of the congregation. But the story rehearsed is itself so dramatic that it almost inevitably invites some more active response from the worshippers. And very early this instinct was provided with an outlet. We happen to possess a vivacious description by an enthusiastic pilgrim of the way in which Holy Week was observed at Jerusalem in the fourth century.* In Etheria's report two features of the ritual of Good Friday stand out. There is the office that has been alluded to above. "From the sixth to the ninth hour," we read, "nothing else is done but the reading of lessons, which are read thus: first from the Psalms wherever the Passion is spoken of; then from the Apostles, either from the Epistles of the Apostles or from their Acts, wherever they have spoken of the Lord's Passion; then the passages from the Gospels where He suffered are read. Then the readings from the Prophets, where they foretold that the Lord should suffer; then from the Gospels, where He mentions His Passion. Thus from the sixth to the ninth hours the lessons are so read and the hymns said, that it may be shown to all the people that whatsoever the Prophets foretold of the

* See Duchesne, *Christian Worship*, Appendix.

Lord's Passion is proved from the Gospels and from the writings of the Apostles to have been fulfilled. . . . Prayers also suitable to the day are interspersed throughout."

But this office is preceded by a striking ceremony that plainly made a great appeal. It is what is called the Veneration of the Cross. A cross is erected. The Bishop takes his seat behind it, "and a table covered with a linen cloth is placed before him. The Deacons stand round the table, and a silver-gilt casket is brought in which is the wood of the holy Cross. The casket is opened, and the wood is taken out, and both the wood of the Cross and the Title are placed upon the table. Now, when it has been put upon the table, the Bishop, as he sits, holds the extremities of the sacred wood firmly in his hands, while the Deacons who stand around guard it. It is guarded thus, because the custom is that the people, both faithful and catechumens, come one by one and, bowing down at the table, kiss the sacred wood and pass on." This ceremony preceded the office. But when, in later times, the example of Jerusalem was followed all over the Christian world, the Veneration of the Cross came after, and not before, the other devotions. Originally, of course, the impulse was connected with the virtue ascribed to relics. But, as time went on, it was seen that there was something of value in making an act of reverence before the symbol of the Crucified, quite apart from any connection with relics. The purely symbolical value of the practice was emphasised from early times. There was nothing "idolatrous" about it. It was worlds apart from the heathen who "in their blindness bow down to wood and stone." The distinction is emphasised by S. Ambrose in the fourth century. He says that, when S. Helen found the Title of the Cross, she adored Christ the King, "not indeed the wood, because this is a mere pagan error and a vain deceit

of the impious, but she adored Him who hung upon the Cross and whose name was written upon the Title.' The true use of the crucifix was admirably expounded in the twelfth century by S. Bernard. "Worship Him above all things; not the image, not the stock, stone, nor tree, but Him that died on the tree. Do thou kneel, if thou wilt, before the image, not to the image; for it seeth not, it heareth thee not, and it understandeth thee not. And so make your offering before the image, not to the image, and so do thy pilgrimage, for if thou shouldest do it for the image or to it, then were it idolatry."

No doubt such teaching was necessary in the Middle Ages. The simple-minded and intensely literal people of those days might easily confuse the sign with the thing signified. In these days of education things are entirely different. Distinctions of this order come naturally to people accustomed to salute the flag and to take off their hats to the Cenotaph. At the same time the universal respect attracted by that inanimate block of stone shows that the general level of imaginative vision is high. Where feelings are deeply stirred there is a widespread desire to externalise those feelings by ceremonial action directed towards a symbol designed to focus reverent respect.

It is now time to turn to the services of Good Friday as they are in the English Prayer Book of 1928, and to suggest appropriate ways of rendering them. Mattins begins with a sentence that takes the worshippers straight to the central thought of the day. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." The Atonement is the fruit of God's love. The special Psalms bring out different aspects of the Passion. Psalm 22 is the only one chosen for Mattins. It stands in lonely pre-eminence, because it was the hymn that our Lord chose to express His most agonised feelings at the darkest moment

of His Passion. Since the days of S. Augustine it has been used on Good Friday. The First Lesson, Genesis xxii. 1-18, presents an Old Testament figure of the Atonement in the story of the father who was willing to offer his beloved son. The Second Lesson, S. John xviii., narrates the story of the events that led up to the Crucifixion from Gethsemane to the rejection of the people. But it is better, for reasons which will appear later, to use the alternative, S. John xii. 20-33, which contains our Lord's prophecy and interpretation of His Crucifixion. There are three Collects appointed for the day. But the first only need be said at Mattins.

After Mattins comes the Litany. On Good Friday it would be appropriate to say this in full. Prayer for all conditions of men links itself naturally to the wide love of God commemorated on that day; and the Supplication, which will usually be omitted on other days, may well be added on Good Friday. After the Litany comes the Ante-Communion. The three Collects should now be said. The third is a conflation of three ancient Solemn Collects for heretics, Jews, and pagans. Some may prefer to use here the new alternative for this Collect, which avoids terms that have come to be regarded as opprobrious. The Epistle, Hebrews x., teaches the great truth that the suffering Son of God is in that action at once Victim and Priest. A valuable new provision allows the whole story of the Passion as recorded in S. John to be read or sung. Advantage should be taken of this, as the recitation of the actual story has, as has been shown, always formed the central point of the Liturgy on this day. All proceeds as usual till the end of the Prayer for the Church. The question then arises, Should there be a celebration of the Holy Communion? The Prayer Book is silent on this point, and one is left to considerations of tradition and edification. Tradition, as a matter of fact, speaks with an uncertain voice. Before

the Reformation there was no consecration on this day. On the other hand, the practice of Communion from the Reserved Sacrament was common, at any rate during the first thousand years, and there is evidence of its persistence up to the sixteenth century. There is clear evidence that in the sixteenth and seventeenth centuries English Churchmen communicated on this day. It is referred to in Bishop Andrewes' Good Friday sermons.

The arguments drawn from edification also conflict. Some feel that there is no day so suitable for receiving the sacred Body and Blood as that on which our attention is concentrated on the Crucified. They argue that the Church cannot intend to withdraw Christ's sacramental Presence on that day, and as the Reserved Sacrament cannot be used for the Communion of the whole, it is better to celebrate and give Communion. On the other hand, it is urged that the inherently Eucharistic character of Holy Communion is out of keeping with the day. It is a day of awe, of contemplation, of penitence, even of abasement. Now that the practice of frequent Communion has become established, and many, both priests and lay-folk, are accustomed to receive the Sacred Gifts every day, there are advantages in withholding the privilege that the faithful may be wholly given up to meditation on the Passion of God. Such abstinence will make Communion on Easter Day a greater privilege. It will be assumed in what follows that these arguments are regarded as the more cogent.

There is one more service appointed for Good Friday. Evensong has two special Psalms. Psalm 40 is symbolical of our Lord's free offering of Himself, and expresses the calm that came over Him when the darkness of the Agony was over. "Burnt-offerings and sacrifices for sin hast thou not required: then said I, Lo, I come." There is even a note of joy as of one who has finished his course. Psalm 69 (from which verses 23 to 29 are

omitted as out of keeping with the spirit of the day, depicts in moving fashion the sorrows through which our Lord went. There is something to be said for singing it before Psalm 40.

It is obvious that these services—Mattins, Litany, and Ante-Communion—should follow one another in their proper order. There is a great deal to be said for their being taken together as a single group. They belong to one another, and in combination they provide the required qualities of contrast and variety. But the question of hours must here be considered, and also the different types of people for whom provision has to be made. An arrangement of services that shall cover as much of Good Friday as possible has much to commend it. There is an increasing number of people for whom it presents almost the only, or at any rate the best, opportunity of a day's retreat. And there are others for whose welfare the Church must be equally solicitous. As things are, there will always be a number of people to whom Good Friday is part of the only holiday they get except for a fortnight in the summer. Is it not well to provide some service that they can get to before seeking the open air? A day begun in that way is likely to be the better for it. So, from more than one point of view, it is well to space the services throughout the day. The 1928 Prayer Book makes it possible to do this and yet have the main group of services at the climax of the day.

A suggested scheme for the observance of Good Friday on liturgical lines may perhaps be useful. Many will wish to be in church at least as early as on other days. The office of Prime, provided in the 1928 Book, will be said (or sung) at 8 a.m., or some other convenient early hour. It would be well to use one of the Passiontide hymns; 95 in the English Hymnal would be suitable. At 10 Mattins may be said (or sung), and followed by an address appropriate to the

earlier events of the first Good Friday. Another Passiontide hymn may be sung, possibly 96 (Part I.) in the English Hymnal. This will occupy about thirty-five to forty minutes. A strong and very ancient instinct—as the quotations from Etheria will show—has moved people to spend the hours of twelve to three, when our Saviour hung upon the Cross, in church.

How should these be occupied? At present the custom prevails of making seven addresses on the seven words from the Cross the main feature, with intervals for prayer. A very good and profitable way of spending the time is as follows. At 12 the Parish Priest goes into the pulpit and in a few plain words invites those present to join with the Church in meditation and prayer on the Passion. At 12.5 the Litany is said. This will seem more solemn and appropriate if, supposing the circumstances admit, the officiant is attended by one or more ministers kneeling with him in a row before the chancel steps. After that there might well be ten minutes of silent devotion. At 12.25 the officiant and his attendants will enter and go straight to the altar for Table Prayers. The Kyries will be sung either to plainsong, Merbecke, or to some solemn setting in two or more parts. Immediately after the Epistle Psalm 140 may be sung as the Tract, and followed by some Passion Hymn; "O Sacred Head, sore wounded" (E.H. 102), is appropriate. Immediately after this the Passion may be sung. If the ancient method is employed it will be found almost startlingly moving. Three voices will be required, a baritone for the Evangelist, a bass for our Lord's words, a tenor for the other persons in the narrative. The utterances of the crowd will be sung by the choir. This treatment is the origin of the great German series of *Passionsmusik*, and remains in some ways more impressive than any of its wonderful later developments. After this the Gospel, S. John xxix. 38-end, will be read in the ordinary

speaking voice. After the singing of the Creed will follow the sermon ; and as it is the only sermon in this group of services, it should be a good one, fairly long, and on a high and sustained level. This will bring us to about 1.30. After the Prayer for the Church, then might follow (with the permission of the Bishop) the Veneration of the Cross. If this is adopted, a table will be placed in the sanctuary, with a cross or crucifix upon it. The clergy and servers will each in turn kneel for a few moments before the Cross, which, with the table, will then be taken down to a convenient place in the nave, and the people will come up in turn, kneel for a few moments in prayer, and return to their seats. The objections that might be raised against this practice have been considered already. The arguments in favour of it are discovered in experience. It affords a natural outlet for devotion. After listening reverently to the story of the Passion solemnly sung, and to an exhortation to appropriate its power, the desire to make some profession of faith is instinctive. An element of the dramatic is added to a service otherwise largely contemplative. Young and old appreciate it alike, and there are few sights more moving or more appropriate to the day, than the queue of all ages and kinds of persons going up silently and slowly to pay homage to the Redeemer. It forms a splendid climax to the service. During the Veneration what are called the " Reproaches " (E.H. 737) may be sung ; they are based on passages of the Prophets, applied to the Passion. Very beautiful music for them by Palestrina is in existence. If there are two or three hundred people in the church, the Veneration will take longer than the Reproaches, and may easily last till 2.30 or later. The period of silence after the great climax has, however, a special value. Evensong may be sung at 2.40, and the whole service will be over at 3.

It is astonishing how satisfying this form of service is. The liturgical character of the Prayer Book Offices affords a strong and virile basis, and their variety prevents the monotony that sometimes attends the "Three Hours," when observed in other ways. Being objective rather than subjective, it has also a wider appeal. Many find themselves at home, who would feel strangers at the Three Hours in the ordinary way. These advantages would remain if the Veneration of the Cross were omitted; it would certainly not be suitable everywhere. But part of the value of that act of devotion, where it can be had, is that it provides an opportunity for individual expression in a service for the most part corporate in character.*

* Music for the service described above will be found in *A Liturgical Service for Good Friday*, by A. S. Duncan-Jones and J. H. Arnold (S.P.C.K. 2s.).

II

PROCESSIONS OF WITNESS AND LANTERN SERVICES

Among Anglican organisations the Church Army stands out as having experience of the opportunities of influencing the masses presented by non-liturgical services. The notes which follow are based on an intimate knowledge of Church Army methods. The parish Priest will, it is hoped, be able to adapt them to the special purpose of bearing witness to the world on Good Friday.

A Service of Witness

If the world is to be won for Christ, the laity must be more aggressive. "Ye are my witnesses," said Christ to His followers. "If all prophesy, and there come in one that believeth not . . . he is convinced—reproved, R.V.—of all . . . ; and so falling down on his face he will worship God, and report that God is in you of a truth" (1 Cor. xiv. 24-25).

S. Paul is speaking of witnessing in the congregation, when "the whole Church is assembled together."

How can this be done today, reverently, wisely and—if possible—without giving offence? The method here outlined has been employed by Prebendary Wilson Carlile in many of our cathedrals and churches. Might it not be followed in our churches on Good Friday evening?

A shortened form of Evensong is used:

Hymn : " Fight the good fight."

Confession : " Let us confess our sins " (clause by clause), as in the Revised Prayer Book.

The Lord's Prayer. " O Lord, open Thou our lips . . ."

Psalm 23.

Lesson : Ask the people to stand (or sit) and repeat one verse of Scripture each, the Vicar or Leader starting with a verse (8 or 10 verses should suffice).

Creed. Let us pray—for King, Bishops, Clergy, Parliament, Cabinet, Missionaries, sick, suffering, outsiders, heathen (merely mention each with slight pause).

Vicar : " Lord, hear our prayer."

People : " And let our cry come unto Thee."

Collect for day. Grace.

The Vicar will then proceed to the pulpit, and in a brief address (8 or 10 minutes) he will refer to Christ's Redemption and His desire that " all men should be saved."

Emphasise the power and value of witnessing for Christ.

In conclusion, he will announce that he will remain in the pulpit (during a hymn) whilst the choir retires, and will then conduct a " Service of Witness." Urge all to stay. The choir will return unrobed and sit in the pews.

The Vicar will then plead for " Witness." He will point to his work in the parish for — years ; gratefully thank all who have given him sympathy, kindness, and support ; refer to the " burden of souls " that is upon him. What more can be done ? The responsibility is enormous. Has the message been clear and plain ? Who is willing to stand up and witness to his Master ? Who will confess Christ with the mouth ? (Rom. x. 9). Remind them of their Baptism and Confirmation, and refer them to the Catechism. How many can truth-

fully and honestly heartily thank their Heavenly Father that He has brought them to this state of salvation through Jesus Christ our Saviour?

Who will stand up and testify to this by saying, "I thank my Heavenly Father"? (that will be enough). A little persuasion may be necessary. Point out that they sang lustily, "Stand up, stand up for Jesus." Do they mean it? Will they act upon it? Plead with them tenderly, lovingly, earnestly.

It will be strange, indeed, if *no one* responds. And a profound impression will be made if the Vicar humbly acknowledges that he is failing to lead his flock to the point of being willing openly to confess Jesus Christ as Lord.

Those who witness for Christ in this manner will be asked to remain standing.

Then will follow an appeal for decision to serve the Lord Jesus. Backsliders and outsiders, careless and indifferent ones, will be pleaded with. Why does not *all* the congregation witness? Those still sitting down —have they never "taken upon themselves" the vows made for them in their Baptism? Is Good Friday nothing to them? Is the death of Christ upon the Cross nothing to them?

Have they no sense of the sinfulness of rejecting Christ and His love? Is anyone willing to come back to Christ, using the prodigal's prayer, "Father, I have sinned"? Who will turn to Christ with repentance and faith, asking forgiveness of sins and salvation through His blood shed upon the Cross on the first Good Friday?

Who will join the many already standing, and say "I do"—meaning, "I do forsake sin and receive Jesus Christ as my personal Saviour"? *Many* will do this. A fitting conclusion to such a service would be to get all those standing to repeat together some sort of confession—some declaration of a willingness

to serve God. That in the service of Confirmation would do.

It is well to let everyone who responds in any way have a resolution card. Your helpers—men and women—will be armed with such cards and also pencils, in order to get the names and addresses of such people.

Nothing but good can come from a service of this nature. Some people may object. If they do, ask them in a kindly way what method *they* are using to win others for Jesus Christ—and you will find that they have *none!* Or, inquire *what* you can do to make your work more effective—and you will find *no* suggestions. But this gives you an opportunity of an earnest spiritual talk with such objectors.

I. Processions of Witness

1. *What a Procession does.*—A Procession of Witness serves three purposes: It proves to the "world" that the Church is not a self-satisfied body of people, but that it has a real desire to help the careless and the godless; it enables Christian men and women to come out into the open and to let everybody know whose they are and whom they serve; and it publishes abroad the fact that Christian people are convinced that they possess something worth having and wish to share it with all mankind.

Such a procession is not only of great help in calling attention to the claims of our Lord Jesus Christ, and to any special effort that is being made on His behalf, but it also tests the reality of a congregation's devotion. Men and women, whose daily lives "give the lie" to their Sunday profession, will not care to advertise their "religion" by walking through the streets of their own parish or town. They would hear about it again from their friends!

2. *It must be a Success.*—Such a procession must be a success, or it may do more harm than good. A thin and straggling stream of people ambling through the streets will probably raise an amused smile of derision or pity from the very folk we wish to impress and influence for good. So the question arises, How can success be reasonably assured?

3. *Carefully plan your Route.*—First of all map out your line of march. And, if necessary, *step it out* in order to see just how long it will take to walk it. Naturally you will choose the most populous streets, and the busiest time. Having planned this, write it out, with time of start and finish, and submit it to the Chief Constable for his approval. He will send two or three constables to accompany your people. This is very important. The police not only give an official dignity to the function, but will hold up the traffic when necessary.

A donation sent through the Chief Constable to the Police Orphanage or some such institution would give pleasure. Let the policemen on duty know of this when you warmly thank them for their help.

4. *The Use of Music.*—It is advisable to secure the help of a brass band. Banners, shields with mottoes, illuminated texts, etc., are impressive. A large white banner, supported by two poles with a big, bold announcement telling the name of the church and the times of service, is helpful. One such banner should be in front and another in the rear.

Chinese lanterns, if allowed by the police authorities, are a great attraction in every way.

Verses of hymns or choruses may be sung during the march. It is not usually wise to allow this if the procession is a long one.

It is almost impossible to get the people to keep time. The *choir* might sing. If any singing is done, let it be clearly known that only the appointed song-leader is

allowed to start any hymn or chorus. He must be a man competent to give the correct pitch. Only well-known hymns should be sung.

5. *Advertisements.*—Very clear particulars and instructions should be put in the *Parish Magazine*, giving line of route, time, and object. Both here and in any announcements in church, urge your people to purchase Chinese lanterns (if allowed) and prepare illuminated mottoes. Great ingenuity will be shown in these.

The local papers will gladly insert a short account of your proposed march, provided you will write it carefully and brightly and send it along in ample time. Get a literary layman to do this for you. Remember that the crowd cannot *guess* who you are or what is your object. Let passers-by know just what you are up to and why you are there.

Small cards or handbills should be plentifully given away along the route. These should contain a brief and clear invitation to your service or services. On each such card a short and pointed verse of Scripture might be printed. A megaphone judiciously used will be helpful in the streets, both in announcing your plans or issuing instructions.

6. *Order of Procession.*—If possible a *short* service of Intercession should be held in the church, half an hour before the time of the march, lasting about ten minutes. This brings your people together punctually. After this service give them very clear instructions what to do. A few officials, who will marshal the procession, will be near the door in order to get out first. Urge the congregation to leave the church quickly and "form up" four abreast.

The official leader of the procession *must* lead. He will never leave his post at the head of the march. One or two lieutenants will keep in touch with him in order to pass on any instructions necessary.

Two of these might well be on cycles. The Bishop (if present), Vicar, Clergy, Mayor (all robed), M.P., will come first, followed by the choir in surplices.

Put the band behind the choir. The women-folk will follow, and the men bring up the rear. (Always have men at the end of the procession.) Scouts, Girl Guides, C.L.B. and other organisations, should be placed at intervals in the procession.

Pace.—The leader must see that the pace is neither too fast nor too slow. One or two capable people will take care that there is no straggling—no gaps in the ranks. They will also keep the procession on the left-hand side of the road, and give warning of approaching traffic.

7. *Your Object.*—If your object is to attract outsiders to some church or meeting, it will not be wise to spend too long a time over the march. In this case let it be known through your *Parish Magazine*, and by any other means, that the main portion of the building will be reserved for those who take part in the procession.

In some instances the hall should be kept shut until the crowd of marchers arrives, for they are numerous enough to fill the building.

If, however, no service or meeting follows on after the march, halts should be made at convenient points, and the procession circled round a banner, so that hymns may be sung, and telling, pointed Gospel invitations given. A portable harmonium could be used. The first speaker at each such stop should very briefly explain the purpose of the procession before he gives his message. Or the Vicar might make this announcement.

8. *The Value of the Procession.*—Such a Procession of Witness is invaluable in many ways.

(*a*) *To the Clergy.*—For many days beforehand it will be the talk of the place, and all Christian workers will

find many opportunities of definite spiritual talks with people. The Clergy will be asked courteously, seriously, or scoffingly, as the case may be, what they are "up to," what is the good of it all.

For weeks afterwards men will raise the question of the "procession," giving us an opportunity of finding out their attitude to the Church, religion, the Bible, and —above all—to the Lord Jesus Christ.

(*b*) *To our Communicants.*—From the very moment that the idea of a procession is put before the Parochial Church Council, it will be found that some are in favour of the scheme and some oppose it.

The really keen people soon come to the front. The most strenuous and heated objectors, who pour scorn on the whole thing, will of course be heard with kindly courtesy and treated with warmest Christian affection.

The wise Vicar will plead with them to take the "risk of ridicule or failure." And the wiser Vicar will get a personal chat with such men at the earliest possible moment, and find out the reason for their opposition.

(*c*) *To the Outsider.*—The "man in the street" will be aroused and impressed. The writer has overheard from the crowd such remarks as: "I never knew there were so many Churchpeople in X——." "Had no idea the Church really cared for us!" Whilst a drunken man will "fall in," cheerfully exclaiming: "I'm a Churchman, *I* am." If so, take him along with you. Try to rope in the outsider.

We have dealt only with organisation. Needless to say, the whole effort will be the outcome and the subject of much corporate and individual prayer. It is not the Church or ourselves or our work or our cause, but the Lord Jesus Christ whom we desire to glorify. Has He not trustfully said: "Ye are my witnesses"? Let us live up to our high calling in Christ Jesus.

II. Lantern Services

It is a very singular thing that in these days of cinemas, the old-fashioned lantern service still appeals to people. It will vary according to the type of parish.

In a residential neighbourhood we should exercise great care in selecting the most artistic slides. (Most of us would do this even in the "slum" parish !)

The best plan is to pay a personal visit to the Church Army Lantern Department, 14, Edgware Road, Marble Arch, W.1, or to Messrs. Newton and Company, Ltd., 43, Museum Street, W.C.1, and choose your own slides. If unable to do this, write for a catalogue.

Even if Evensong has already been said, it may be considered helpful to use it again in shortened form. Everything except the Lesson—or Lessons—can be thrown upon the sheet. We would suggest, however, that the Lesson be omitted, and in its place six or eight texts of Scripture, beautifully illustrated, shown.

In many parishes one might ask the congregation to repeat each text aloud.

The articles of the Creed—our Lord's Birth, Trial, Crucifixion, Burial, Resurrection, Ascension—may all be pictured on the sheet. But the Creed must in this case be said or sung slowly ; and the operator must be very skilful. The hymns will be illustrated in like manner, one (or, perhaps, two) slides being used for each verse.

At least thirty minutes may well be taken up by the address, which will of course be illustrated by slides. The lights may be turned up and an ordinary sermon preached. But slides are preferable.

The final picture should be the "white crucifix"—a black slide with the crucified Saviour in white, upon a white cross. Careless men have been won for Christ by a sight of this, and the arresting question, "Who is this? And what is He doing?" The Hymn, "I gave My life for thee," could be sung *by a lady* as a solo.

While this slide is still on the sheet a definite appeal should surely be made for a yielding of the heart and life to the Redeemer who shed His blood for us men and our salvation. Few would resent this at any service, and surely none would do so on Good Friday? The Church of England believes in open confession with the mouth—at Baptism and at Confirmation. Is there any adequate reason why we should not ask for such open confession at our lantern service—either of re-dedication to our Lord and Master, or of personal acceptance of Christ our Lord as Saviour and Sovereign of our lives?

In this way backsliders will be brought back to the fold and sinners will be converted to Christ.

Some clergy will prefer to have a service quite distinct from Evensong. In this case the whole service may consist of lantern slides—prayers, hymns, and pictures which form the subject of an hour's talk. We must be careful not to talk too much. A few comments, an arresting question, an earnest appeal, followed by prayerful silence, until the next slide appears.

If an exceptionally good choir of consistent and devout men and boys (or ladies) is at your disposal, carefully chosen anthems may be sung. But this must never be done simply to let a choir show its skill, or to give the people a "musical treat."

The organist or choirmaster may be a clever musician and a godly man, yet be a very poor judge as to what should be sung at a lantern service. Carefully avoid semi-religious songs. Keep to anthems, and to those which consist of the words of Scripture. Solos can be most helpful if the vocalist can suppress self. A *lady's* voice is always the most effective.

Even though a Three Hours' Service has been held earlier in the day, the Seven Words from the Cross may be used very profitably as the subject of seven brief addresses in the evening of Good Friday, illustrated by

lantern slides, or not, as may be considered the more suitable.

The seven talks—each of from five to ten minutes' duration—will be interspersed with hymns or anthems or solo. As a rule it is important that the congregation should do most of the singing.

In an artisan or slum parish it will be advisable to arrange for a more popular service. A longer service with plenty of bright singing is not objected to.

The nature of the addresses will naturally depend not only on the nature of the congregation and the object of the service, but also upon the abilities of the Vicar or Leader. Here again the Church Army and Newton and Company supply written notes in book form containing talks on each slide, and appropriate hymns are included in the slide box.

These notes are very carefully prepared by Clergy who are experts in such matters.

But most speakers may prefer to use such notes only to start them thinking and to give them ideas. Again we would say, do not attempt to say too much. A quiet reverent tone of voice—never hurried, never scolding, but earnest and impressive as one who feels the solemnity of the occasion, will allow the Holy Spirit to work in the hearts of the listeners. He alone can convict of sin, of righteousness, and of judgment.

We need not hesitate to invite penitent sinners to come and kneel at the altar rails at the close of the service, when the service is held in church.

Of course we shall not fail to secure the names and addresses of all who make any definite decision and see that they are followed up, and linked on to the Church and introduced to suitable Christian friends.

Good Friday should be a day of bringing in the sheaves.

III

THE OPPORTUNITY OF THE PASSION PLAY

It is hardly possible to overestimate the missionary influence of a well-produced Passion play. Not only is it true that many people who would not listen to a sermon or take part in a service will come to it, but, beyond all such considerations, the Passion is itself essentially a drama, and there are therefore few forms of presentation to which the story will more naturally lend itself than the form of a play. The dignity, the tragedy, and the intimate appeal of that first Maundy Thursday and Good Friday receive their true emphasis by the medium of the stage.

One of the most interesting features of twentieth-century history is the reawakening of the Church to the possibilities of the Stage for evangelical purposes, and, in late years, the number of sacred plays which have been written and produced is remarkable. On the whole the tendency seems to be for the parish, not only to produce, but to write its own play. This has obvious dangers, but it is easy to see why the tendency has arisen. The parish priest, or whoever is going to produce the play, feels that the circumstances of his parish are peculiar. He looks through some of the published plays, and each one of them has characteristics which he feels to be unsuitable. He knows what he wants, and either he, or some lay enthusiast, sits down and writes out what is needed. A word of advice may perhaps be suitably, therefore, interjected here, in regard to the writing of Passion plays :

1. Remember that in all amateur productions, and especially in sacred plays, the *mime*, or unspoken portion, is infinitely more impressive than dialogue. Dialogue will show up any bad acting, and it will certainly show up bad writing, whereas with the rawest material *mime* can be often most effective.

2. Remember that, if there is to be dialogue, close adherence to the scriptural text is much more effective than "fancy" dialogue.

3. Don't write a Passion play in order to reveal your own brilliance. The only good Passion plays are those in which the playwright has entirely subordinated himself.

It is very doubtful, however, whether any parish has peculiar circumstances, such peculiar circumstances that it cannot adopt, and, if necessary, adapt, one of the existing plays. There are now so many of these that it is very difficult to recommend any particular selection. A short note is given at the end of this chapter as suggestion for choosing a suitable play, and we will therefore pass on to certain general considerations which apply to any Passion play, given under any conditions and in any place.

The first consideration, and this is absolutely essential, is to produce the right atmosphere. Atmosphere is a very subtle but a very real factor. And, though it is true that the story of the Passion lends itself, as we have said, so readily to dramatic treatment that it creates very largely its own atmosphere, it must be freely allowed to do so, and there must be no diverting influences of an artificial and irrevent kind.

There are two entities to be remembered here, the audience and the players. The audience will present by far the lesser difficulty. The audience must be made to feel that it is not simply an audience, but that it is taking, as indeed it should do, an actual part in the play. From the point of view of the audience the

church is probably the best place to stage the play. Well-known hymns should be freely interspersed between the scenes, and there should be of course, no matter where the play is being held, no applause. The suitability of the church, from other points of view, depends largely on the nature of the building. A mistake which is constantly made is that the play is staged far too much on a level with the audience, the consequence being that, except for the front rows, the play cannot be properly seen. A church will also present grave difficulties on account of the lighting arrangements. Anyone who contemplates producing a play in church might well pay a visit first to S. Silas', Kentish Town. In most cases the parish hall will be the most convenient place, but, if this is chosen, the atmosphere of the audience becomes more difficult. It is well for the parish priest, under these circumstances, to make a short appeal, before the curtain rises, to the audience to remember that they are assisting at a service rather than an entertainment, and to invite them to join in all the hymns.

But the other entity, the players, must not be forgotten. I was present, some years ago, at a production of a Passion play, performed by professionals, in which no skill was spared, and the dialogue of which followed exactly the Gospel story. Yet it was hardly possible to recognise our Lord, and still less his Mother. The fault was not in the play or in the production. It lay entirely in the fact that the players were out of touch with the spirit of the Passion. Nothing will overcome this defect, except the principle that the cast must be chosen from those who believe in what they are doing. The first rehearsal, and all subsequent rehearsals, ought to be introduced with prayer. The personality of the actors must be sublimated—there must be no stars and no solo parts. The ground must be prepared by insisting that the company are taking

part in a religious act. Far better poor actors than actors who do not appreciate what they are setting out to do.

The second consideration is an exact opposite of what has just been said. While it is true that, without the religious spirit, a religious play must fail, it is also true that the spirit is not enough. Production is an art, and, like any other art, it must be learned. It is not the least good for a parish priest or an enthusiastic layman to think that, because he has good intentions, the play will be successful. It requires great technical skill to produce the simplest play. There are few more painful experiences than a badly-done Passion play, and I am bound to admit that I have seen one or two such plays which it would have been better not to have produced at all. Any prospective producer, if he or she has not had previous training, ought to take a course in the technique of production. The best training school for this is the British Drama League, and such a producer should get into touch with this institution at once.

There is a danger both of over- and under-rehearsal. A company may easily become stale. Most parish productions, however, suffer from the opposite fault. Six weeks is the very least time which ought to be occupied with constant rehearsals.

One great difficulty in the country is the question of accent. This is an additional reason for urging the superiority of the unspoken over the spoken drama. It is, however, with care and patience, quite possible to overcome the worst of accents, except perhaps the "Oxford" drawl, which is by far the worst. In this and in other respects the private individual rehearsal is invaluable. The producer should make a point of taking the leading actors through their parts separately, before they appear with the others, especially if their parts are spoken. Nervousness and self-consciousness

are the most dangerous enemies, and these are best defeated by private and personal tuition.

Dresses are another difficulty, chiefly on account of financial considerations. This is again an art which can be learnt by experience, and the British Drama League schools of instruction could probably provide some useful advice. In most parishes, however, there will probably be some lady who has a genius for making dresses of all kinds out of cheap material. There are so many pictures of the incidents of the Passion that there should be no great difficulty over the design. And perhaps it is sufficient to say that the financial consideration in regard to dresses should in no case be a serious obstacle. Scenery should not be a difficulty, for given suitable dresses and effective lighting, the simplest draped background will be all that is needed. Few productions of this kind are more elaborate than the S. Mary's Graham Street Nativity pageant, which has been presented annually at the Chelsea Palace Theatre, and in this, the properties, apart from dresses, have been of the simplest nature.

A certain amount of money will have probably to be spent over the lighting. It is well to emphasise this, for all too frequently amateur producers fail to realise the enormous importance of the lighting effects. Plays are often ruined by bad lighting. It is impossible to give particular advice about this, for the design of the hall or building in which the play is to be given must determine the actual arrangements. The only general maxim to be laid down is that, once again, expert advice will be needed, and that wherever money is saved, it must not be saved at the expense of the lights.

Twenty years ago it was the tableau rather than the play which was used as the medium for this kind of religious presentation. Most of the foregoing advice applies to tableaux, which are no more easy to produce

than plays. But it is evident that the day of the tableau has passed, in the same way as the cinema has displaced the still lantern picture. It is most effective to interpose tableaux between the scenes of a Passion play. But if the production is to aim at being a missionary influence, there is no doubt that a series of tableaux are not by themselves nearly so effective.

Tableaux suggest long intervals, and a word should be said as to that evil. No pains must be spared to avoid intervals during which the next scene is being prepared. The interest of an audience or congregation quickly wanes, and almost all the effect is lost by long waits. The interpolation of frequent hymns will, of course, help to meet this difficulty. But at two or three rehearsals, before the actual dress-rehearsal, the hymns should be played right through while the scene is being prepared, so as to ensure that the particular scene will be ready the instant that the last verse has been sung—or, of course, before. There should be a complete schedule of the times which each scene-shifting and each scene are to take.

And now a final word may be added as to the advisability of incurring the labour and anxiety and expense which any such production must inevitably entail. There is still probably a certain element of prejudice against the Passion play. It is felt that the Passion, in any of its details, is too sacred an event to be profaned by presentation. The answer to this is that, if art is good, it does not profane whatever it represents. No one would suggest that the sacred pictures of the old masters are a profanation. In the same way, if a Passion play is well produced it cannot be other than an inspiration. A lesson must be learnt from Ober-Ammergau : the players must aim at actually identifying themselves and their lives with the part they play. There is no doubt that the influence of such a play on the players will be as great, if not greater,

than the influence on the audience. And that is a consideration which the parish priest will do well to remember.

But the audience is naturally the main objective, and it is difficult to exaggerate the possibilities of the Passion play in any type of parish. People who will never enter a church will come to a play—it is well to repeat what was said at the beginning of this chapter. They will not only come, but a direct appeal will be made to them. It may be only an emotional and transitory appeal, but such appeals are not to be ignored. They mean that a door has been for a moment opened in their hearts, and that therefore the parish priest has his opportunity. To quote the words of one who had had a vast experience of religious plays: "I have never known a play of this kind to fail to draw." Surely, it is worth any trouble and preparation to hold such a mission. And there could hardly be a more suitable activity for the evenings of Good Friday or the other days in Holy Week. It is much to be desired that the Church should make far wider use of the play than she has done in the past—excepting from the past, indeed, those early medieval times when the Church brought the Gospel of Christ to the people of this land by the very means which is now being revived.

Societies which should be Consulted

The British Drama League, 8, Adelphi Terrace, W.C. 2. This society encourages and assists amateur dramatic productions, and, at various times, holds "schools" where practical instruction in the art of production, etc., is given.

The Catholic Play Society, The Rectory, Tooley Street, S.E. 1. This (Anglican) society itself produces plays, and also aims at assisting local productions. It has published booklets giving information on the technique of production, and also a list of a hundred recommended plays.

Publishers of Plays

The S.P.C.K., publishers of *The Mystery of the Passion*, by B. C. Boulter, 1s.; *Jerusalem and Bethany*, by G. F. Marson, 1s. 6d., etc.

Longmans, Green and Company, publishers of *The Upper Room*, a play by the Very Revd. Monsignor R. H. Benson. Crown 8vo, 4s. 6d. Acting edition 1s. nett. This famous play has been produced in many places.

The Faith Press, publishers of *By Thy Cross and Passion*, a drama of the Passion, by Irene Caudwell, 1s. This play has been successfully produced in South London and other places.

IV

THE MUSIC OF GOOD FRIDAY

SIMPLEST of all forms of musical service for Good Friday are those where hymns form the musical element, interpolated between Addresses, Readings from Scripture, Meditations and Prayers, or the showing of Lantern-slides. The Lantern Service need not here be enlarged on beyond the general remark that in it, as in all others of the same type, too much care cannot be exercised in the *choice* of hymns and their tunes. Here, as everywhere else, the sentimental and insincere, whether in words or music, work their usual havoc in cheapening, where they do not actually degrade, the Christian religion. The association of the Sufferings and Death of the Lord with what is feeble, tawdry, or insipid is responsible for the alienation from religion of much that is manly and courageous in our nation.

Simple though the form may be—or rather because of its very simplicity—the Hymn service, when rightly compiled and conducted, may reach the highest standard of merit from a religious, and indeed from an artistic, point of view.

The most familiar type of service wherein hymns figure as musical illustration is the Devotion of the Three Hours, as ordinarily conducted. This is specially dealt with elsewhere. A text-book for this service, entitled *A Service Book for the Three Hours on Good Friday*, drawn up by W. H. Draper, Master of the Temple (S.P.C.K., 4d.), contains lists of suggested hymns, besides the very beautiful special prayers and lections.

While these lists could with advantage be modified and extended, they offer a happier choice than the hymns specially associated in our hymnaries with the Seven Last Words, since these cannot be felt wholly to have escaped the blight generally affecting efforts for special occasions.

Lux Crucis : a Series of Devotions, with special Hymns for Lent and Holy Week, edited by W. A. Pickard Cambridge (published by Churchmen's Choral Union, 1, The Cloisters, Inner Temple, 2d.), with music (published by A. W. Ridley and Company, 6d.), provides settings for *A Litany of Hope* by Baring Gould, and *A Hymn of Love Divine*, based on a meditation by S. Anselm, as well as the tunes for several other familiar hymns. The Devotions are divided into three Parts, and contain, besides the hymns, special Litanies, and some Psalms, without Readings from Scripture.

Services of Readings from the Gospels, with hymns introduced at special points, are another type, receiving a variety of treatment, and welcomed where the method of seven or eight Addresses has either worn thin, or is thought for any reason unsuitable. A cheap and extremely simple specimen of this order is : *A Hymn Service on the Passion of the Lord Jesus* (Faith Press, 1d.). Five Readings are given and six hymns.

The middle part of a publication, *The World's Redeemer*, edited by T. K. Longbottom (Curwen, 1s.), is based on the same principle, but the tunes chosen for the seven hymns cannot be recommended.

Slightly more elaborate, but entirely within the powers of any village choir, and congregation, is *A People's Passion Music* (S.P.C.K. music version, 2s.; words with Readings from Gospels—this only necessary for Conductor—4d. ; words of hymns only, 6s. per 100) is divided into two Parts. The Lections (taken from W. H. Frere's *Holy Week*, a harmony of the four Gospels) vary in length ; there is a little independent

work for the choir; and, while the tunes of the hymns are—in nearly every case—quite familiar, words have been chosen with a view to making a fresh appeal. Each Part opens, after a few prayers, with an Invitatory, sung by the choir alone: the First, an old Herefordshire Good Friday carol; the Second, a hymn by A. C. Benson. The First Part, lasting about one hour, ends with the Forsaking by the Disciples. The climax of the Second Part is the medieval English setting of the Passion Tones. Experience has shown that these are not beyond the capacity of a very ordinary village choir. This Part lasts about 1¼ hours. Both portions contain seven hymns; and there are three Meditations, to be sung by the choir alone, but not presenting any difficulty. Part I. can be sung on Palm Sunday or Maundy Thursday; Part II. on Good Friday; or the whole, with some trifling re-arrangement, may be used as a service for the Three Hours.

In another category come the purely musical services of the cantata type, differing greatly in degrees of difficulty. The most rudimentary form is the *Story of the Cross*; and here it seems necessary to enter the very serious warning made by the Report of the Archbishops' Committee on *Music in Worship* (S.P.C.K., 1s.) against a danger too often underrated: "Music must be tested practically by its effects. It has an unrivalled power of stirring human emotions. Some music does not attempt more than to touch the surface of things; and for this music there may be found a legitimate sphere. But in worship such music must be described as trivial; and it is feared that much popular Church music falls into this category. At the worst, the effect is to make religion itself seem trivial. . . . Other music really stirs religious feeling; but even so it must be tested further before it can be finally approved. To stir religious feeling may do good, or it may do

harm. Therefore again the question arises, What is the effect of that? Now the effect will be satisfactory only if the stir reaches beyond the emotions and touches the will, and leads to genuine spiritual effort. Otherwise we are confronted with emotionalism; and emotionalism is a serious danger. In regard to preaching this is generally recognised to be the case; and the sensible listener is on his guard against it in the sermon. But he is, as a rule, not equally so in the music. Yet the two are alike; and both must be subjected to the same practical test. The congregation that goes home fired by either music or sermon to fresh effort has gained something valuable; but the congregation that has merely had one sensation the more, devoid of any definite outcome, goes away weakened in its power to make any good effort, and less capable in the future of effective reaction to genuine religious stimulus." The Report goes on to utter a special caution on behalf of the very kind of congregation for whom the *Story of the Cross* and kindred cantatas are most often provided: "the people who most of all need protection against the enervating influence of emotionalism, and who are systematically delivered over to it." Not even Dr. Somervell's skill can invest the doggerel words of the *Story of the Cross* (Novello, 4d.) with the dignity that should be inseparable from any account of the world's redemption through the sufferings of the Son of God.

Among the more ambitious cantatas Stainer's *Crucifixion* is the most widely known. It has a certain emotional appeal, but on the trivial and sentimental side; and there is widespread regret that choirs capable of doing better music should not raise their standard. All the old arguments in favour of a facile religiosity will here be brought forward; but it is hoped that these can now be met by what has been already advanced. Novello's list can be consulted for other

musical works connected with Holy Week and Good Friday: *Gethsemane* (Lee Williams); *Via Dolorosa* (Nunn); *The Passion of Christ* (Fletcher), all at 2s. 6d.; and *The Atonement* (Coleridge-Taylor, 5s. 6d.). These are written for solo voices, chorus, and sometimes orchestra. A work of the highest musical and devotional value, and that may engage the energies of any good choir, is Dr. Charles Wood's *Passion according to St. Mark* (Faith Press, 3s. 6d.; words only, 8s. per 100). It demands a competent organist, a tenor voice for the recitative of the Evangelist; baritone for the Christus; bass for Judas, Pilate, and Peter; soprano for the Maids and for a descant to one of the hymns. The trebles go up to A once or twice; but on the whole it lies easily for the voices. The choruses are mostly short, but need careful preparation. The work opens with the hymn, "Now, my tongue, the mystery telling"; its ancient tune being treated with great variety and interest; two verses are repeated at the close. The Gospel is divided into five portions, each concluding with a hymn. Some prayers are suggested for the beginning and the end.

Classical settings of words for this season are the two *Stabat Mater*, Pergolesi (for trebles only; Novello, 2s. 6d.) and Dvořák (soli, chorus, and orchestra, Novello, 4s.); Haydn's *Seven Words from the Cross* (Novello, 3s.); *The Passion*, Graun (Novello, 3s.); Handel's *Passion of Christ* (Novello, 4s.; abridged edition for use in church, 1s. 6d.). The interest of these is rather musical than devotional. While portions of the *Messiah* are frequently given on Good Friday, seldom if ever can be heard on that day the greatest of all music for the season, the *S. Matthew* and *S. John Passions* of J. S. Bach. No greater service to the community could be rendered by any choir or Choral Society than the giving of these works, or excerpts from them, in suitable surroundings, and accessible to all.

Consideration has been reserved till now of the earliest of all forms for the observance of Good Friday—namely, the ancient liturgical services, dating back in their main features to A.D. 385 (see *Good Friday Liturgical Services : a Practical Plea for their Restoration*, Nevil Truman, Faith Press), and for many ages in use at English cathedrals and parish churches. The value and importance of these is more widely recognised every year. *Good Friday Services* (Booklet 63, Faith Press, 1d.), and *Good Friday* (Exeter Book, 6, Society SS. Peter and Paul, Great Smith Street, 6d.) contain the words alone of the Offices usually combined. Beginning with passages from Hosea and Habakkuk, the three Collects, and the Epistle (Heb. x.), the Gospel (S. John xviii. and xix.) is sung, each character being assigned to a separate voice. The plain-chant for this is given in an authentic form (modern notation) in *Good Friday Passion* (ed. F. Burgess, Society SS. Peter and Paul, 9d.). The choruses may be sung to the plain-chant, or to the setting by Vittoria in four parts, given as an alternative. After what are known as the Great Intercessions, the *Reproaches* or *Improperia*, passages from Jeremiah, Micah, etc. are sung, while the congregation streams up to kneel in order for a moment at the foot of the Cross. No amount of *being sung to* can convey the same depth of teaching as this *being taken up unto the action.* The Reproaches ("O my people, what have I done to thee") have been set to music in various ways. The plain-chant is to be found at 737 of the *English Hymnal*; and for English use Novello publishes a setting by Palestrina (1044, 6d.). A complete version of a Three Hours Devotion, based on these ancient forms, beginning with Mattins and closing with Evensong, is published by S.P.C.K., 2s. In this the music for the chorus in the Passion Gospel is by Byrd in three parts ; that for the Reproaches by Bernabei (sixteenth century) ; the plain-chant is

from authentic sources, and suitable hymns, some with descants of great beauty, are employed.

An English form of *Tenebrae* (Maundy Thursday, Good Friday, Holy Saturday; Society SS. Peter and Paul, 8d. each) is edited by Francis Burgess. This long and elaborate service consists of Psalms, Antiphons, inflected readings from the Epistle to the Hebrews, S. Augustine and the Lamentations. These last as well as the various antiphons have been set to music by Palestrina, Vittoria, Anerio, and many others. For English use the edition quoted (English words to plain-chant, modern notation), and Tallis's *Lamentations*, Parts I. and II. for five voices (Tudor Church Music, 40, Oxford Press, 8d.) are available.

While not claiming in any way to be exhaustive, these notes may give, it is hoped, some useful information for choirs of varying resources and capacity.

PART II

V

THE SEVEN WORDS AND THEIR ORIGINAL MEANING

Those who are familiar with modern critical study of the New Testament may at times feel a certain unreality in basing Good Friday devotion upon words which Christ may perhaps never have spoken at all. But they need have no misgivings. The critical process which would excise the Seven Words would leave but little of the Gospel record. The argument that the utterances of our Lord as a whole must be genuine, because they are on a plane beyond the reach of the inventive powers of the early Church, applies with especial force to His dying words. It is hard to think that edifying fiction could probe the depths of the human soul and meet its needs as these words continue to do year after year.

Two particular objections are raised to the genuineness of the words.

1. It is urged that the preoccupation with the fulfilment of prophecy which they show is suspicious, because the early Church in its eagerness to prove that Jesus was the Christ was prone to invent correspondences with the Old Testament. But the ultimate source of this eagerness was the mind of our Lord. That God's plan, revealed of old in Psalmist and Prophet, was being fulfilled in Him was a conviction that deepened as the

crisis developed. In the perplexing story of the two swords (Luke xxii. 35-38), which cannot possibly have been invented, we find the saying, "The thing concerning me has an end (is being fulfilled)." The whole of the Passion was for Jesus the fulfilment of prophecy, and His confession before Caiaphas was framed in words taken from Daniel's vision (Mark xiv. 62). That on the Cross the same line of thought continued was just what we have a right to expect.

2. It is a difficulty to some that S. Mark, the earliest Gospel, contains but one Word, repeated in S. Matthew, and that the other six Words belong to the Third and Fourth Gospels. Could S. Mark have omitted such valuable material if he knew it, and if it was unknown in his circle is it of much value? Such an argument is weak. The Evangelist was using the reminiscences of S. Peter, who was not by the Cross. The last three chapters of S. Luke are drawn obviously from his special source, supplemented by Markan material. That special source, as is well known, drew largely upon the experiences of the holy women, who *were* by the Cross. The Fourth Gospel, whatever views we may hold as to its authorship, is generally acknowledged to be based upon a good Palestinian source so far as the Passion narrative goes. Indeed, scholars are almost unanimous in preferring the Johannine to the Synoptist chronology of Holy Week. The Seven Words, therefore, belong to three separate traditions, each of which goes back to the early Church of Jerusalem.

In the notes which follow an attempt is made, where necessary, to fix the exact meaning of the Word for the Evangelist. This is the first step. The second step is fraught with difficulties. We cannot probe the mind of Christ. When we ask what the Words meant for the Incarnate Son we are, so to speak, looking out into infinity. These utterances are like windows through

which we look into the mind of God Himself. A third step is when we proceed to draw lessons from the original meanings. Here there is need of caution. That the lessons for life and death to be drawn from a loving pondering of them are infinite is only what one would expect. But there is a danger of reading our own favourite ideas into them, and the preacher should beware of going too far from the meaning which the words bore for the first Christians.

I. Luke xxiii. 34 : *Father, forgive them ; for they know not what they do.* This is introduced by an imperfect (ἔλεγεν), "was saying," *i.e.*, when "they crucified Him" ; it may even have the force of "kept on saying." S. Luke probably intends us to note that the first and last Words recorded by him begin with "Father." And, bearing in mind that the Gospel and the Acts are two parts of a composite work, we shall find a commentary in S. Peter's words addressed to the crowd in Acts iii. 17: "I know that in ignorance ye did it, as did also your rulers." S. Luke, that is, rules out the interpretation sometimes heard that the prayer was for the soldiers only—the rulers knew what they did.

That our Lord would have forgiven those that trespassed against Him, and prayed for those that despitefully used Him, we cannot doubt. But it is not overbold to suppose that meditation upon the suffering Servant of Jehovah described in Isaiah liii., who "made intercession for the transgressors" (*v.* 12), had fortified His human soul for the last ordeal. The supposition becomes almost a certainty when we remember that the other half of the verse, "he bare the sin of many," seems to have been in His mind when He declared that the Son of Man came "to give His life a ransom *for many*," and at the Last Supper said : "This is my blood of the covenant, which is shed *for many*" (Mark x. 45 ; xiv. 24).

S. Luke is sometimes responsible for a strongly Septuagintal colouring in his version of events, and critics have explained this Word as a free composition on the basis of Isaiah liii. It is sufficient to reply that in the LXX., through which alone S. Luke knew the Old Testament, the words " made intercession for the transgressors " do not occur, the version being " because of their iniquities he was delivered up."

In important authorities, Codex Sinaiticus and Codex Vaticanus, on which the Westcott and Hort text mainly relies, also in Old Latin MSS. and the Sinaitic Syriac, this verse is lacking. Was it then absent from the original Gospel? It may have been added later from an authentic tradition, but more probably it is original, and was omitted by scribes as a stumbling-block. Our Lord's prayer must have been answered—but the Destruction of Jerusalem was clear evidence that the sin of the Jews was not forgiven. Fortunately there were sufficient men of spiritual perception in the early Church to ensure that this precious Word was preserved.

II. Luke xxiii. 43 : *Today shalt thou be with me in Paradise.* Two robbers (λησταί) were crucified along with Jesus (Mark xv. 27)—St. Luke calls them " male-factors " (κακοῦργοι). Robbers, contrasted with thieves, were highwaymen (Luke x. 30), outlaws with headquarters in a cave. Barabbas was a robber (John xviii. 40), and was imprisoned with those that had committed murder in the insurrection (Mark xv. 7). Putting these facts together we may conclude with probability that the two sufferers were connected with a Nationalist rebellious movement which had a Messianic colouring. The inscription on the central cross seemed a mockery of all their hopes. *Art thou not the Christ?* said one. *Save thyself and us.* The other replied : *Dost thou not even fear God?* We all have to face the Judge presently. Our partisanship is stained

with crime. *But this man hath done nothing amiss.* Turning to our Lord he said: *Jesus, remember me when Thou comest in Thy Kingdom.* Here only in the Gospels is our Lord addressed by name without any addition. The title on the Cross would have revealed the name if it was not already familiar. "Into Thy Kingdom" is another reading, but the sense is the same. "In the day of Thy coming" (Codex Bezae) interprets it correctly—When Thou comest as King remember me and raise me from the dead to share Thy kingdom. Resurrection for a malefactor was by no means certain, and might only be "to shame and everlasting contempt" (Dan. xii. 2). Our Lord's reply promises immediate and conscious companionship with Him in the place of rest for the just. For S. Luke Paradise would mean the same as Abraham's bosom (xvi. 22). The later teaching of the Church about the Descent into Hell, though not incompatible with this passage, should not be read into it.

III. John xix. 26, 27: *Woman, behold thy son . . . behold thy mother.* The contrast sometimes drawn between the disciples who fled and the women who stood by the Cross should not be emphasised. Women in the East were not considered dangerous characters, and probably little physical courage was required on the part of the holy women. But they showed moral courage in a high degree by thus attending the tortures of One so dearly loved. "The disciple whom Jesus loved" was known to the high priest (xviii. 15) and therefore able to show himself in public. The doubts raised by some modern scholars as to the identity of this disciple need not interfere with the devotional application of the passage. The fact that "Mary the mother of Jesus" appears in Acts i. 14 with "his brethren" has been held to throw doubt on this incident. But nothing is more natural than that S. John should have taken our Lord's mother to his, that is his mother's,

home. Compare xix. 25, Mark xv. 40, Matt. xxvii. 56; his mother and the Virgin Mary were perhaps sisters. Mark x. 30 is the best commentary on this Third Word.

IV. Mark xv. 34: *Eloi, eloi, lama sabachthani? which is, being interpreted, Why hast thou forsaken me?* R.V., margin, *Why didst thou forsake me?* Such far-reaching conclusions have been drawn from this Word that a longer discussion is necessary here. It falls under three heads: the text, the meaning for the Evangelist, the meaning on the lips of Christ.

1. Psalm xxii. 1 begins *Ēlī, ēlī, lāmā 'ăzăvtānī*, which the LXX. translates Ὁ θεὸς ὁ θεός μου (πρόσχες μοι). ἵνα τί ἐγκατέλιπές με; (*God, my God, give heed to me: why didst thou forsake me?*) The Aramaic would apparently be *Ĕlāhī, ĕlāhī, lĕmā shĕbăqtāni*. Mark has Ἐλωΐ, Ἐλωΐ, λαμὰ σαβαχθανί; (Matthew Ἠλί, Ἠλὶ . . .). The textual variations in Mark are bewildering; they are almost the same in Matthew. For Ἐλωΐ, ἠλί or ἡλεί is given; λαμά appears as λεμᾶ and λιμᾶ; σαβαχθανεί as ζαφθανεί; and Codex Bezae supported by Old Latin texts gives ὠνείδισας (*didst reproach*) for ἐγκατέλιπες (*didst forsake*). Of these readings Ἐλωΐ, λεμᾶ, λιμᾶ, σαβαχθανεί represent an Aramaic original; ἠλεί, ἠλί, λαμά, ζαφθάνει a Hebrew original. ὠνειδίσας is apparently a translation of an Aramaic word very like the Hebrew word in the Psalm, but bearing a different meaning.

Now our Lord spoke in Hebrew. He would naturally have been familiar with the sacred original (*cf.* Luke iv. 17), and only the Hebrew form of the saying would make bystanders think He was invoking Elijah (Ēli-yāh). S. Mark put the saying into the living language Aramaic, but either his version was not quite correct, or, more probably, it was incorrectly copied at a very early date. The original Hebrew version was well known and influenced the text. The existence of

the two versions in the Apostolic Church helps to prove the authenticity of the Word and the importance attached to it.

2. It is inconceivable that S. Mark understood the Word as a cry of despair. He was with S. Paul when the apostle wrote the Epistles of the Captivity (Col. iv. 10), and the glory of the Cross as described in Phil. ii. 5-11 must have been familiar to him.

3. We cannot know what our Lord meant by the cry. He may have used the words to express a temporary sense of failure and desertion by His Father. But with equal probability we may think that He was meditating on the 22nd Psalm as a whole. If so a brief summary of the Psalm will be helpful.

The Psalmist imagines himself forsaken, although the fathers' trust in God had not been misplaced (1-5). His enemies reproach him with God's unwillingness to help, but he knows God has been with him from infancy (6-11). Then in a series of dramatic images he depicts his sufferings. He is in the midst of a herd of buffaloes, their horns are lowered to the ground and their hot breath is upon him. He is a sick man at the point of death, and before his dying eyes greedy heirs divide his possessions. He is an animal hunted by a pack of dogs, and the huntsmen transfix him with spears. He is a sheep seized by a marauding lion. But from all such situations God will save him (12-21). In the second half of the Psalm (21-31) he bursts into praise. This is not an addition to the original Psalm, but an integral part of it, the " complaint," as often elsewhere in the Psalms, passing into thanksgiving. The Psalm as a whole is one of victory out of suffering and the opening words may legitimately be taken as implying what follows.

V. John xix. 28 : *I thirst.* The Evangelist sees in this a fulfilment of prophecy—" knowing that all things are now fulfilled, that the Scripture might be fulfilled,

saith. . . ." He does not quote the Old Testament prophecy ; we may suppose that it was too familiar to his readers, from oral instruction or from a book of *Testimonia*, to need repeating. The allusion is most naturally taken as being to Psalm lxix. 21, "And in my thirst they gave me vinegar to drink." The obvious meaning on the lips of Jesus is simple physical thirst, but the thought of Psalm xlii. 2 need not be excluded. "My soul thirsteth for God, for the living God : When shall I come and appear before God ?" The beautiful poetic fancy of thirst "for the souls of men" cannot be derived from the text.

It is worth adding that the Evangelist may have laid stress on the thirst thus shown just before the moment of death as a proof of the reality of Christ's sufferings up to the very end, in view of a current tendency to think them unworthy of Godhead.

VI. John xix. 30 : *It is finished.* The word "finished" (τετέλεσται) takes up the same word in verse 28, and is better translated "fulfilled." "Knowing that all things are now fulfilled . . . (all) is now fulfilled." The fulfilment of God's purpose revealed in prophecy was in our Lord's mind at the beginning of the Passion ; compare Luke xxii. 37, "(it) has fulfilment," τέλος ἔχει. And we may suppose that the thought remained until the end.

VII. Luke xxiii. 46 : *Father, into thy hands I commend my spirit.* This is a quotation from Psalm xxxi. 5, to which "Father" is prefixed. The Psalm belongs to the same type as the 22nd, and we may suppose that our Lord's meditations had often clothed themselves in its words. The Church has fitly chosen to end the Psalm at this point when it is used at Compline. As a rule S. Luke follows the LXX. closely in his quotations from the Old Testament. That in this case he deserts the future tense (παραθήσομαι) of the LXX. in favour of the present is a proof that he is using a source and not producing

a literary composition of his own. The verb is used in 1 Pet. iv. 19, " let them commit their souls . . . unto a faithful Creator," and implies safe custody. The noun παραθήκη occurs in 1 Tim. vi. 20 ; 2 Tim. i. 12, 14, in the sense of " deposit."

VI

THE THREE HOURS DEVOTION

(*a*) Its Aim, and Apportionment of Time

What is the aim of the Devotion of the Three Hours? What does the Priest who is conducting it set out to achieve? Not merely to produce and deliver eight Addresses; not to fill up three hours of Good Friday with a stream of words—it is far more than that. Preparation for the Three Hours Addresses needs as much care and prayer and meditation as for a retreat or a mission; for the goal is the same—to draw men and women into closer union with Christ Crucified and to show them the way to deeper repentance and firmer purpose of amendment. It is to help them to make a definite spiritual effort, to rise up and go out to meet our Lord as they have never done before. There are therefore many things to be considered, psychological values to be realised and pitfalls to be avoided.

In the first place it is the *congregation* who are making the Devotion. It is they—their souls and bodies which are to be offered afresh to our Lord. It is their love and their shame which they are going to give to Him, and therefore the Conductor must aim at complete elimination of himself. His aim will be to bring his congregation face to face with Calvary, and wisely and unobtrusively to control the public part of the Devotion and thus safely guide them past the dangers of conventionalism, emotionalism, and weariness.

In the second place the preparation and delivery of the address will need infinite patience and care,

The Conductor will have to decide whether he is going to take one main aspect of Calvary and make the natural "heads" suggested by our Lord's Seven Last Words subservient to it; or whether he will take each word as a separate theme, thus showing the relation of the sorrow and triumph of Calvary to the varying aspects of life. There is much to be said in favour of the latter scheme, especially when the Devotion is being conducted in a parish church. With certain exceptions the average parish congregation has but little if any experience of meditation and probably undeveloped ideas of prayer, and for these reasons the Conductor will be wise if he avoids anything which will be "over their heads." Simplicity is never a mistake—it is merely another name for clarity of thought and conciseness of speech. Futility and "preaching down" to the congregation are what mar the Devotion. Prayer and meditation involve very hard work, and the average congregation soon wearies if given more than the minimum time for them. Silences for prayer after each address are excellent, but they should not be long; and the preceding address should have made it quite clear as to the lines on which the prayers of the congregation may proceed. It would therefore be desirable that each address bring out clearly these things—the bearing of the subject in the listener's heart first as towards God, secondly as towards himself, thirdly as towards his neighbour. These heads may be emphasised in the address, or "subjects" for prayer may be given quietly during the time set apart for prayer. But in any case the Conductor should take but little for granted regarding the capacity of the congregation for prayer and the imagination and facility of mind necessary, and should shape his addresses and heads of prayer for the simplest person present. Some of them are still making the prayers they learned when children, so they cannot be expected to be able suddenly

to pray with the great saints. Some of them have never heard of meditation—so they cannot be expected either to take in or practise the Ignatian Method in a few minutes. The Conductor will therefore deal very tenderly with his congregation and help them to fill up in themselves what is lacking.

The aim of the Devotion can be but one thing—repentance and amendment. Repentance can come only when the soul realises its own share in the crucifying of Divine Love ; and the natural response must be a new purpose to amend ; to do what it can to heal, as it were, the wounds it has made in our Lord's Hands and Feet and Side.

This cannot happen unless the soul *knows* Christ ; and it cannot know Him without first knowing *about* Him. Knowing Christ is the work of a lifetime and the Conductor cannot hope to do more than set the soul on its way. This is his object and his duty. So the first step is to try to present our Lord to his congregation in all the glory of His Beauty, Love, Manhood and Godhead, so that their hearts are moved, and they want to go further along the Way of the Cross, because they want to know Him of whom they have heard.

As the wonder of the nature of Jesus unfolds itself, so will the soul's abhorrence of sin, the barrier it has raised up round itself to keep Him out. It will want to break down the barrier and go out to meet Him.

O break, O break, hard heart of mine :
Thy weak self-love and guilty pride
His Pilate and His Judas were;
Jesus, our Love, is crucified.

O Love of God, O sin of Man !
In this dread act your strength is tried;
And Victory remains with Love,
And He, our Love, is crucified.

Purpose to amend must be the natural outcome of repentance, and here the Conductor can help by suggest-

ing ways of doing so. His own experience in dealing with souls will be invaluable. The main things to be remembered are that rules of life, if they fail, generally do so owing to their being too complicated, or unwieldy, and so suggestions should be on the simplest lines and aim at producing a little faithfully performed rather than much done indifferently well. Above all the individuals of the congregation will need definite and practical suggestions.

There are some pitfalls which must be avoided.

First, the clock must be watched all the time and the time schedule adhered to just as carefully as by an engine-driver. The congregation is getting tired by a quarter to three and—subconsciously at any rate—making a note of the time. A certain psychological value is lost if the last address is still going on at ten minutes past three; but much is gained if two minutes of absolute silence after the last prayers are concluded by the striking of the clock.

Secondly, emotionalism must be carefully restrained It is easy for a Priest with a vivid imagination to produce "effects," but the results may be serious. He may never know of them—he probably will not; but nevertheless they are there. There is no need for emotionalism or sentimentality when teaching Christ; the restraint of the Gospel narrative of the Passion and Crucifixion prove this, for they give what is far greater and more real—that is, drama. It is of the greatest importance that all should be avoided which does not stand the test of genuineness. It is easy to slip into a state of emotionalism on Good Friday, but it leads nowhere. It is an evasion of responsibility, and results in a reaction on Easter Monday. The test of the Three Hours Vigil will be the effect on the lives of the congregation six months hence. The aim of the Conductor will be to produce a lasting determination and not a transitory "uplift."

Apportionment of Time

It is the usual custom for the Three Hours Devotion to consist of eight addresses and a series of hymns and times for prayer. The first address is introductory, and the remaining seven may deal severally with the Seven Last Words of our Lord. There is no need for a concluding address, since the last Word provides an excellent theme in itself. The time table would be as follows :

Hymn	12.0
Prayers (Collects)	
Introductory Address	
Prayers	12.20
Hymn	
Second Address	
Prayers	12.40
Hymn	
Third Address	
Prayers	1.0
Hymn	
Fourth Address	
Prayers	1.20
Hymn	
Fifth Address	
Prayers	1.45
Hymn	
Sixth Address	
Prayers	2.5
Hymn	
Seventh Address	
Prayers	2.30
Hymn	
Eighth Address	
Concluding Prayers	2.50
Hymn	
Two Minutes' Silence	2.58

(*b*) Shortened Devotion for School Chapels

Occasionally Good Friday falls within term time at public and other boarding schools, and the authorities are faced with the question of the most suitable observance of the day. The programme will need careful thought, as it will be desirable to mark the day in a manner which will distinguish it from an ordinary Sunday, and the following suggestions may be of use. The boys or girls will all attend a shortened Three Hours Service which fits in very well between noon and half-past one. They may be given the option of attending either Mattins and Ante-Communion at nine or the Reproaches at, say, half-past five—that is, just before or after school tea-time.*

An hour and a half is quite sufficient for this service, but the Conductor will have to try to arrest the attention of his congregation at the outset and make them not only interested, but conscious that this service is something which demands all their attention and devotion. For this reason he should be carefully chosen. The first few minutes will decide much, and unless the stimulus can be applied then the service will probably fall in the minds of the congregation into the same category as compulsory Sunday Evensong.

The addresses must be brief—six minutes each is the average allowance of time—but they must not be too highly condensed, or the congregation will soon weary and be unable to take it all in. The time table for such a service might be arranged as follows :

* The Reproaches have been tried in a well-known public school, where they were much appreciated, and, though voluntary, well attended. Two hymns should be sung, at the beginning and end; the former preferably "O Sacred Head," to Bach's S. Matthew Passion setting.

First Hymn and Prayer	0.0
Introductory Address	0.5
Hymn and Prayer	0.11
First Word	0.16
Hymn and Prayer	0.22
Second Word	0.27
Hymn and Prayer	0.33
Third Word	0.38
Hymn and Prayer	0.44
Fourth Word	0.49
Hymn and Prayer	0.55
Fifth Word	1.0
Hymn and Prayer	1.6
Sixth Word	1.11
Hymn and Prayer	1.17
Seventh Word	1.22
Silence	1.28

The best values will be obtained if the hymn and prayer which follow each address are connected with it. Thus the first hymn may be such an one as " There is a green hill far away," and the first Collect that for Good Friday. The third hymn and prayer will be connected with the First Word, and so on all the way through. The fact that the last address will have no hymn and prayer belonging to it does not matter, as there will be the two minutes' silence, for which the Conductor can give some suggestions at the end of the last address. Carefully constructed prayers may be made for each address having direct bearing on it, and suggesting means by which the congregation can apply the teaching of that particular Word to their own lives.

(*c*) Alternative Time Tables

The Three Hours, in the ordinary acceptance of the term, is not a service that suits all congregations. It needs special qualification in the Conductor; not every

Incumbent possesses them. And it is not desirable to rely ordinarily on the visiting expert; the Parish Priest should* remain among his own people throughout Holy Week, otherwise his Easter message will lose force. To worshippers who have been prepared for it, have practised meditation, can remain for the whole time without neglecting the obligatory liturgical services for the day, value silence and have been instructed in its use, the Three Hours is a great spiritual experience. In the case of others in whom these conditions are not fulfilled but who yet wish to mark the solemnity of the Hours of Darkness, a simpler plan is desirable. It is made possible by compressing all the liturgical services within the limits 12 to 3 p.m., the vacant spaces of time being filled in with hymns, periods of silence, short addresses or meditations, and intercessions.

This plan has the merit of being elastic, as is shown in the specimens below, and it can be adapted to the spiritual need of the congregation. Every worshipper should have a printed copy of the time table, and if the Priest has a wrist watch and obeys it, the service can be conducted without any sense of hurry or constraint.

Recently the Church Council of a rural parish, after experimental services of this kind in two successive years, were asked whether they preferred (1) to continue on the same lines; (2) to revert to the practice of one hour's devotion, 2 to 3 p.m. after Mattins and before Evensong; (3) to have nothing but the liturgical services at Sunday hours. They voted unanimously for (1). It was felt to be a great advantage that members of households who could not all be away from home at the same time should know exactly what they would

* The majority of clergy *must* remain in their parishes for Good Friday. This suggests the inadvisability of considering a service which makes such demands on the Conductor of the Hours indispensable.

find going on at church at any given moment, and thus might divide the time among themselves according to their opportunities.

TIME TABLE A

12.0	Hymn.
12.5	Address.
12.10	Silence.
12.15	Mattins to 3rd Collect.
12.40	Hymn.
12.50	Intercessions (Impenitent).
12.55	Hymn.
1.0	Address.
1.5	The Litany.
1.15	Hymn.
1.20	Intercessions (Church at Home).
1.25	The Ante-Communion.
1.40	Address.
1.45	Hymn.
1.50	Intercessions (Church Overseas).
2.0	Hymn.
2.5	Address.
2.10	Intercessions (Parish).
2.15	Evensong to 3rd Collect.
2.30	Hymn.
2.35	Address.
2.40	Hymn.
2.45	Intercessions (Sick, Dying, Departed).
2.50	Hymn.
2.55	Silence.
3.0	The Grace.

TIME TABLE B

12.0	Hymn.
12.5	Silence.
12.10	Corporate Meditation.
12.20	Mattins to 3rd Collect.
12.45	Hymn.
12.50	The Litany.
1.0	Hymn.
1.5	The Ante-Communion.
1.20	The Sermon.
1.35	Silence.
1.40	Corporate Meditation.
1.50	Hymn.
2.0	Evensong to 3rd Collect.
2.15	The Reproaches (English Hymnal 737).
2.25	Corporate Meditation.
2.35	Intercessions.
2.55	Silence.
3.0	The Grace.

(*d*) SPECIMEN ADDRESSES (FIRST SERIES)

"*Father, forgive them, for they know not what they do.*"—The eternal character of the Atonement. Each year's Good Friday is not a new setting forth of Christ's death,

but a declaration of its continuity. This Word is a window through which we can see the mind and nature of Christ. It sums up His attitude to mankind. It gives us the key to His attitude to mankind. The preparations are made and the work of mediation begins. He begins it with prayer—"Father." He ends it with prayer—"Father, into Thy Hands." It is the triumph of Faith. Naturally He turns to the Father. The first word shows us why. He comprehends the spirit of love. He knows that the Father is a loving Father. He shows forth in His own word the spirit of the Father.

The flagrant injustice of it all! Could good ever come out of so heinous a crime? Not unless He faced it as He did face it. His spirit of Faith and Love transmuted it from the greatest evil to the greatest good.

We can draw the sting from all evil if we meet it with Love and Faith. If we rail and complain, we add evil to evil and strengthen the hands of Satan. But all evil and all wrong can be broken by Love and Faith. Christ did it, and for all time.

He had taught men to love their enemies. But then, as now, the Sermon on the Mount was considered fanatical and impracticable. Practice is so much more difficult than preaching, but in Christ they coincide. Forgiveness is the first thing we need from God, both for ourselves and in ourselves. Unforgivingness breeds hate and anger and revenge and remorse. Forgiveness is the only thing which is common sense.

Christ follows His prayer with an argument, a reason. "They know not what they do." He shows the divine grace of seeing the other person's point of view. We are generally so absorbed with our side, and our rights and our cause for anger, that we forget the other side altogether. He remembered and offered it to God because of his perfect humility, love, and justice. He

made allowances—God makes allowances, and therein lies our hope. He knows our ignorance and blindness and the measure of our responsibility—but we are responsible.

" *Today shalt thou be with Me in Paradise.*"—Our Lord hung between two malefactors. One was unrepentant, and the other admitted that he deserved his cross. There was probably malice behind the fact that He was crucified with them. Malice dominated all the injustices which He had suffered during the last day—in fact, all through His life. It had been the struggle between the humility of love and the pride of selfishness and greed of power. But the very marks of malice He turned into His royal regalia. The Five Wounds are, to us, the marks of His kingship. The contemptuous term, " Friend of sinners," has become to us the charter of our liberties. By crucifying Him between two sinners they hoped to set the seal on His contemptibleness, but actually they helped Him to carry out His eternal scheme. He came to live with them, and He died with them. He is among them still. The penitent and impenitent thieves are still hanging on their crosses, wracked with the pain and misery of the reward of selfishness—and He is still on His Cross between them. Now as then, there is the promise of paradise to those who ask His forgiveness and make Him their King. And so it will be in the Day of Judgment.

The thieves had prepared their own crosses by their lives. Little by little they had shaped them and then hung themselves on them. But He whose Cross was made for Him by the malignity of his enemies came in between and gave them the promise of forgiveness. He also gave them example. But although the one was given the promise of paradise, he had to face the results of his misdeeds, Christ did not miraculously withdraw the pain of crucifixion. So with us. Repentance brings forgiveness, and our responsibility is

blotted out of the Book of Life, but the earthly effects of our sins go on, and forgiveness does not eliminate temptation. But it is through the crucifixion, that comes as the result of our misdeeds, that we win through to Christ.

"*Woman, behold thy son . . . behold thy Mother.*"—*Stabat Mater dolorosa.* We hear so little of Our Lady in the Gospels. We cannot think of Bethlehem or of Calvary without her. She is not among the women of Jerusalem weeping and wailing. She is dignified and controlled, a fellow victim in some sort. "I read that she stood," says S. Ambrose; "I do not read that she wept." In her attitude we see the mystery of motherhood and womanhood. On the altar of the sacrifice of Calvary all was eternal and for all time. All that happened there, was said there, was not merely for the onlookers, but for all mankind. He prayed for all sinners, pardoned sinners, and so this Word holds a message for all sinners. What is it? Christ spoke not merely as the Son of Mary, but as the Redeemer of the world. S. John was typical of all Christian men. He may have failed once or twice—but who has not? But he repented and tried to make amends. Christ gave him the responsibility of caring for His Mother. That command He makes to all mankind from the Cross. In the Salutation of the Angel, she was made "Mother of God." By our Lord's Word she is made the Mother of men.

Now she stands on Calvary, not merely as a spectator, but as a participant and co-operator in a great and supernatural mystery. She consummates that offering of herself and of her son which was first made when she said in deep humility: "Behold the handmaid of the Lord." How then can we help loving Mary? We are attracted to S. Peter and S. John and S. Paul. Can we deny the same to the most wonderful Mother the world has ever known? Let us cry with S. Anselm:

"Repeat, O my soul, with joy and confidence. I will rejoice and be glad—the Mother of God is my Mother; the Mother of the Judge is the Mother of the Criminal. The final judgment hangs upon a Mother's prayer and a Brother's word!"

"*My God, My God, why hast Thou forsaken Me?*"—We have passed the outer circle of sorrow. Up to the present Christ's sufferings have come from without. Now they come from within. Everything joins to add to His dereliction. His pain, the darkness which blots out the sight even of those who love Him, the hideous nausea of physical pain, and of what is far worse, of the realisation of the abysmal evil of the burden of sin, He is bearing for us. He is accustomed to desertion. So often He had been failed. But then He could always turn to the Father. In the darkness of the night, on the hill-tops, He had found in silence what He had missed in the light of busy day. But now the darkness even became his enemy and no longer His friend. He struggles on valiantly, fearlessly, His determination not a whit abated. It is the Mystery of the broken heart of Jesus. He had done everything, given everything. He had struggled up that hill. He had stretched His arms voluntarily on that Cross. He had drunk the cup, and now He must drink the very lees, the bitterest part of all. Not because of a vindictive God, but because He is God, and perfect Love, and therefore eager to give all for those whose love He would regain. This is the agony of the faithful heart. To have done all we can, to have left youth and life far behind, to have left home and friends and love—all for Him, and then to find what seems to be dereliction and failure. To seem to be forgotten and uncared for. To look back and see our religion, our ideals and our hopes apparently a horrible mistake. God-forsaken. As if we have fought our way through perils innumerable seeking treasure, and treasure we do not want for ourselves,

but to give to others—and then to find nothing. An empty treasure chest which never had contained jewels. What did He do? He made a great act of faith in God. He challenged all evil and despair and affirmed the Love of God in the face of the overwhelming stress of weariness and pain and sorrow and loneliness And in that affirmation He conquered the power of sin and death to drag men down and away from God.

"*I thirst.*"—It was the only cry of physical pain uttered by Christ on the Cross. Jesus knowing that all things were accomplished said "I thirst." It was not a word of complaint, but a statement of fact. It gave a chance to someone to do a kind deed. The soldier took the chance. All through the Crucifixion He has shown an example of sublime patience. It is a rebuke to our own frequent intolerance of pain both in ourselves and others. He uttered just one word about physical pain, but only one. There is a silence under pain which is mere doggedness—we are too proud to show that it affects us. We do it with a bad grace, with no patience or love in our hearts. There is probably boiling resentment and self-pity. If we are injured by anyone, we would rather die than admit that we were hurt. We might think that our silence and control was the same as that of our Lord on Calvary. We are wrong, His silence and control came from totally different causes. He showed the spirit in which He met His suffering by His First Word. There was no resentment in His heart.

Jesus, helpless and suffering, asked a favour. Anyone could grant it—in this Word He asked it of the whole world. A cup of water. Inasmuch as ye do it to the least of these my brethren, ye do it unto Me. Through the lips of millions of helpless souls, Jesus calls to us to do Him a favour. He thirsts for them and calls us to help them to come to Him. He calls us to minister

to their needs, and in so doing to minister to Him. The call of the oppressed and needy is the call of Christ from the Cross. Christ accepted what the soldier gave. He gave the best he could offer—and Christ accepted it with sublime courtesy. He accepts what we give Him in the same way. If we can—and we can—do anything, be anything, give anything in reply to Jesus' eternal cry from the Cross for the poor, the needy and the forgotten, if we, too, can do anything to lead souls to Him, we must do it, or else our faith is a mockery, and we are traitors to our baptismal vows and promises. We are trying to exploit Christ for our own ends.

"*It is finished.*"—The Sixth Word like the Fifth is a single word in the Greek. In one word is included the salvation of the world. It was a "loud cry"—a cry of triumph, not of defeat. He had had a great work to perform, a great destiny to fulfil. He had had to suffer greatly in its accomplishment. No great work can be done except at a great price. The cry of triumph at its successful conclusion was tinged with utter weariness, the proof of what it had cost Him. All through life He had had a heavy sense of work still to be done, of situations to be faced, when He would need all His courage and determination, every talent at its best. And now all that was over, and He had brought it to a successful termination. "I have a baptism to be baptised with, and how am I straitened until it be accomplished!" No longer was he straitened, but His purpose was still unwavering. He bestowed upon it all He had. He had brought God to Man in His Incarnation. Now He was bringing Man to God—and He had to remove all obstacles which stood in the way. He had to roll away the stone from the sepulchre and call out the dead. When He said "It is finished," he announced to all mankind that the work of opening the gates of heaven was finally accomplished, and that

the gates of Hell were broken down, and that Satan's power was fettered.

The end of His Life was as perfect and thorough as the beginning. Can we say the same? Do we not flag and falter and become slipshod as we go along the road? Our ideals and resolutions made at our confirmations, are they not real at the time? Do they not get bent and battered on the journey, broken and often dropped from faint-heartedness? Our Lord's thoroughness and patience and persistence reached their climax on Calvary, and yet, if anyone had reason to be "weary in well-doing," it was He.

"*Father, into Thy hands I commend My spirit.*"—As the Agony of the Three Hours began, so it ended with prayer. It was our Lord's habit of life. Nothing was done without prayer. And we can learn much of the right way in which to pray by considering the implications of Jesus' last prayer before His death. Prayer is the appropriate thing for dying persons, but it only comes naturally if they have been in the habit of praying. The habit of right praying is the result of the work of a lifetime, not of a moment's thought. To Jesus it has been the language of life, and He shows us how to pray aright.

First, He commends Himself to God. It is natural to Him to rely entirely on God. This is because He knew that God is Perfect Love.

Secondly, He does not ask for any specific thing. He does not say, "Keep me from harm," or "Keep me safe." There is no need, because He trusts God entirely to do what is best. The ways and means He does not consider. He knows that as God is love, no harm can come to Him. It is absolute trust and self-surrender. Why was Jesus able to pray thus, when we find it so difficult to trust God and to see His answer to our prayers? Christ was selfless, He annihilated the wilfulness of His will, and gave it all to God. God's

wish was His wish. He was single-hearted as towards God. We are always trying to compromise and get our own way, and at the same time to force God to do what we think is right, or what we want. God only gives us what is good, therefore if we pray in the wrong way, our prayers are not answered as we think they should be, and we often get impatient and say that He does not hear or care. Really He is answering our prayer in a far better way than we ever imagine—He is transforming our twisted little supplications and making good out of evil. This is because He is Love, and so passionately desires us to trust Him, that He meets us more than half-way, and gives us far more help in our prayers than we can ever deserve or expect.

Jesus gave us the sublime example in this His last Word : unhesitating trust in God. He knew from His experience of God that there was no need for fear or diffidence ; that the best, the only thing He could do was to give Himself unreservedly in death as He had done in life to the Father.

In the last few minutes let us think of our own deaths. We should think more about them than we do. Are we afraid ? Have we any clear ideas as to what it all means ? Are we ready to go on, as Christ did, fearless as to what may happen, happy to be gathered in to God ? Or do we think of the life and all its interests we have to leave, caring more for the so-called reality of them than for the vision of God ? And if we do care more for them, why is it ? Surely because we have allowed our proportions to get wrong, and have set more by material things than by spiritual. And shall we too want to pray ? Will the habit of our lives bring us to commit ourselves to the Father readily and withour fear ? Or will our prayer be that of the terrified soul, anxious for the future because of the past ? The example of the life and death of Christ

gives us the answer, the remedy for a bad death, applied before the disease, and the way of hope to eternal glory.

(*e*) Specimen Addresses (Second Series)

Introductory.—The "placarding" of the Cross—what does it mean?

1. The Crucifixion as a fact in history "suffered under Pontius Pilate" is a reality.
2. The possibility of "crucifying the Son of God afresh" by being critical about others and indulgent to ourselves, substituting expediency for principle, avoiding sacrifice.
3. The possibility of feeling no indignation when we see Christ crucified by others. We shudder at the cruelties of the Russian revolution, but not at the ravages of drink, vice, trickery at home.

We are here not to give run to our emotions, but to adore, to drink in courage for fresh tasks.

First Word.—9 a.m. on a summer's day. The executioners quarrel about perquisites; the ruling classes gloat over the enemy now in their power. What is *He* doing? Beginning the priestly intercession in which we here can join. "Father" . . . must hear; men must be forgiven else they cannot pray. This prayer is always being heard, for "I and My Father are One"; it is no conflict between the offended Father and the forgiving Son. Who is *them*? Any act of Christ (*e.g.*, pleading) is universal; the prayer of sacrifice corresponds to an act of sacrifice, the oblation for the sin of the world. When we plead "I did not know it was wrong"—that solves nothing; for we look at the Cross and see that Christ suffered for sins committed even unwittingly. That stirs the conscience; we ought to have known: repentance begins like that.

Second Word.—Royal words spoken from a gibbet. They answered the prayer of a heart that saw the King in the sufferer and read the title over His head. *Verily*—no vague prospect; *today*—not after days of agony; *thou . . . with Me*—individual recognition; *in Paradise*—assured acceptance. (Draw out analogies for ourselves.) The New Testament tells us very little about the state after death; it is enough to know that He has been through it. Lazarus on his return could not describe experiences (*cf.* ἄῤῥητα in 2 Cor. xii. 4, and Tennyson's *In Memoriam*, xxxi.). The less we know the more we trust. Can a deathbed repentance avail aught? One example is recorded that none need despair; only one, that none may presume.

Third Word.—Jesus, the dutiful Son, wanted to spare His Mother the sight of the last agony; she had suffered enough. He entrusts her to S. John, the kindred mind, before darkness came on. Consider (1) this sanctity of home life; it is not a human contrivance, but holy because of the home at Nazareth; (2) the duty of children to be considerate to parents in their latter days—particularly in the light of modern restiveness under home ties; (3) the need to care for the homeless, friendless, neglected. The Cross enforces all human relationships. If we do anything for Christ willingly, we have final proof of forgiveness. S. John must have felt forgiven for his desertion when the Blessed Virgin Mary was entrusted to his care.

Fourth Word.—Uttered (together with the three next) at short intervals just before 3 p.m., when the darkness began to lift. What of these three hours? The physical sufferings we can see, but they were not greater than many martyrs have undergone. What of the spiritual agony? The Greek Church has an obsecration: "By the unknown sufferings of Thy amazing Passion." It is probable—though not certain—that the tense of κατέλιπες connotes victory, not grief.

"I see it all now, but why didst Thou forsake Me?" Feelings are not a safe index to character; the victory may be ours even when deep depression hides it. This is most true in the hour of death. Death is an experience natural to man; sin adds a sting—viz., separation from God due to disorder. Jesus identified Himself with man so truly that He felt the agony though He was without sin. In any case, even in desperate moments, our cry is still *my* God.

Fifth Word.—The spiritual agony is passing away with the darkness; bodily needs and pains reassert themselves. This Word in John xix. 28 has a long and solemn preamble; Christ's sufferings had in God's foreknowledge of history been foreseen and arranged for, and consequently they must be endured in patience. So, too, our sorrows and pains are foreknown to God, and must be borne with courage and faith. "My son, thank God for pain" (Bishop G. A. Selwyn). "For what dost Thou thirst? For man's redemption" (S. Bernard). So should we thirst for (1) righteousness in ourselves in answer to our forgiveness; (2) reformation in Church and Realm; (3) the christianising of the world.

Sixth Word.—Relief of thirst restored the balance. Jesus cried "with a loud voice," not with the murmur of a man beaten in the contest with death. τετέλεσται proclaims the triumph of accomplishment, not relief from an irksome or overwhelming task. Christ alone could say this: others are conscious of much left undone. (*Cf.* the last words of Cecil Rhodes.) The early Church depicted Christ on the Rood as King: the medieval Church, conscious of its own shortcomings, found it more fitting to make the Rood a symbol of suffering. Is it not a sign of embarking on redemptive activity to revert to the earlier symbolism?

Seventh Word.—Followed quickly on the Sixth. "Father," "Abba"—the first word He had learnt to

frame in His infancy ; the first and last appeal from the Cross Is it resignation? That is passive—almost like oriental fatalism, not loyal acceptance. Submission is a virtue only when we submit to be led by the Holy Spirit to co-operate with God's plan for us. παρατίθεμαι—I deposit as a pledge to be redeemed (Ps. xxxi. 5). Even at the moment of death the thought of Resurrection is uppermost : death cannot destroy the flawless life. S. Peter's comment on Ps. xvi. 11 is οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτόν. Deposit implies restoration : after death we shall have strange experiences, but the Father will care for each homeless child. Every Easter is a renewed pledge of restoration. Every Christian burial is "in sure and certain hope of the resurrection to eternal life."

(*f*) Notes for Short Addresses

Luke xxiii. 35 : "The people stood beholding." [Describe the variety of onlookers and their feelings.] Wherever the Cross is set up people still stand beholding —a Rood, a Calvary. Men behold Good Friday, a Bank Holiday, but no train or car or charabanc can escape from the Cross; the Crucified brings all lives to a searching test. "What do you care for most? Money? Pleasure? Power? [Draw out implications.] The Cross stands for the true ideal of life—endurance, sacrifice, love ; these always win in the end. [Appeal to history ; who has survived—Pontius Pilate? Caiaphas? Barabbas? or Jesus?] Do we want to be like those whom the Cross condemned? Yet to slip into their likeness is easy when we shrink from the right course through fear of unpopularity. Every Good Friday finds us beholding. Be like S. John (stood by the Cross), the robber (confessed), the centurion (admired and spoke the truth), the soldier (held up the sponge), the women (lamented). Remember that

our sins nailed Him there, and find some troubled soul to help.

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The Cross and Womanhood. The Cross brings out Woman's new place in life. Emancipation begun but not completed. Contrast the condition of woman before and after Christ's coming. The Cross casts a light on coming liberation. Comment on :

1. No woman among the hostile crowd—yet revolution can make even women ferocious.
2. "Daughters . . . weep for yourselves." Their unselfishness. Veronica legend.
3. Women from Galilee standing afar off. Who were they ?
4. The little group by the Cross. Women were faithful when men failed.
5. Women at the entombment.

Such devotion did not miss its reward. The risen Christ appeared first to Mary Magdalene ; women first discovered that the tomb was empty. Henceforth, whenever a company of believers is mentioned, women are named too ; they had earned the right.

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The Cross is the crowning proof of the eternal conflict between the spiritual and the material view of life. 1910 produced the Edinburgh Conference ; 1914 the World War. If the War was a conflict between these two ideals, show how (1) the ideal of 1910 cannot be realised as long as the Church stands outside the World ; (2) the convulsion of 1914 will recur unless the spiritual invades and masters the material ; (3) the Cross is the only road to victory for the spiritual.

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Comparing Matt. xxvii. 56 with John xix. 25 we find four Maries in the group : Mary the Mother of Jesus, Mary the mother of James and Joses (the wife and mother) ; Mary, wife of Clopas (the childless wife) ; Mary Magdalene (the unmarried woman). Draw out the lessons of the Cross for each in her condition.

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Pilate's wife (Matt. xxvii. 19). Loyal, sensitive, courageous, awake to light.

1. Woman is not an inferior mate but a being with a sphere and destiny of her own. But in a man-made world she cannot keep either till man becomes more Christ-like. In home after home there is unhappiness caused by man's callousness and selfishness. This is curable not by higher wages, cinemas, beanfeasts, but by looking to the Cross and then at self. Unselfish love must govern all home relationships ; then Christ can enter and dwell there.
2. Woman must guard her privileges and keep the lamp burning. No frivolity, no condoning evil courses, no scoffing at religion, no lowering of life's level. She must treasure what is needed for the whole Church, not for the home only. To effect this she will find inspiration at the foot of the Cross ; there she can learn how to live, to endure, to be fruitful in good works, to rejoice even in sorrow.

For another line of thought see Fr. Vernon's " Happiness " (Mowbrays).

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Take two well-known pictures : Holman Hunt's " Shadow of the Cross " and Millais' " Wounded in the House of his Friends." Meditate on the shadows

cast by the Cross on the lives of our Lord and His Mother, illustrating in the former case from the Gospels, in the latter from Luke ii. 35, and from a restrained imagination.

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"God is light and in Him is no darkness at all"; hence the thick darkness must have added to the burden of the Cross. In the Psalms darkness connotes desertion by God. The culminating strain is shown in the cry "Eloi . . ." for darkness symbolised life without God. Darkness too has affinity with sin—*i.e.*, refusal of light; the Powers of Darkness are evil. There are days when:

1. No light rises over the horizon of the soul.
2. Life seems shrouded in a cloud we cannot lift.
3. Sudden disappointment puts out the light.
4. Disease or pain shuts down activity, the joy of being alive.
5. We discover that friends have proved broken reeds.
6. We have done our best for someone and find ourselves misjudged.

Then we say "Why pray to God? He does not understand." But He does. He has been through all that, and worse. He knows all and can feel. There can be no truer sympathy (in its original sense) than His. When we pass through *that* darkness, let us think of Christ on the Cross from noon till 3 p.m. If He had not undergone that and come out conqueror, should we not be in a far worse plight?

* * * * *

The Cross and Public Opinion. What brought Christ to the Cross? Public opinion; "the voices of them and of the Chief Priests prevailed." Pilate had an instinct for justice but was weak; he wanted to get

public opinion over to his side. Caiaphas was the stronger character ; he won what Pilate lost. Public opinion always wins in the end ; Governments quail before it. It may be right ; but disappointed public opinion is never right. Public opinion is what men say and write ; the Cross helps us to realise the awful responsibility resting on the "idle word"—ῥῆμα ἀργόν, random, thoughtless, untested utterance, bringing no profit (ἔργον) to anyone.

1. How careful we should be not to make or repeat rash, ignorant, irresponsible judgments : ere now they have caused a sentence of death. Have we ourselves ever suffered from them ? If so, we are companions of the Crucified.
2. How can we guard against accepting as right public opinion about persons or causes which is certainly wrong ? Only by following a conscience which allows itself to be tested by the Cross ; by saying "Christ was crucified because public opinion wanted it ; yet He was right and it was wrong." Is it possible that I have condemned a person, a race, a society, a movement, simply because I followed the loudest voices ?

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Compare the last words of Zechariah (2 Chron. xxiv. 22) and of S. Stephen (Acts vii. 60). The change is vital : what caused it ? The Cross. It is a sign that Christ's love was infinite ; it stopped at nothing, not even death by a public execution. This love, the passionate desire for another's best interests, is a legacy to us ; not like inanimate property, to be spent and enjoyed, but to be appropriated, vitalised and made fruitful by thinking over His sufferings. But when we are bidden to go and do likewise we say "I have

really tried to be fair to these uncongenial people, but *l'amour ne se laisse pas commander*." Fellowship has become the " blessed word " ; how can I realise it ?

1. Go back to the Cross and ask " Am I so lovable that it was easy for Christ to die for me ?" You cannot love others till you have felt some grateful love towards Him.
2. The first step to love is prayer. Look at S. Paul praying for Jews, for Nero. We cannot hate those for whom we have learnt to pray.
3. The Spirit of Christ will explain things—even hard things—to those who will take the trouble to spend time in Christ's company. [Illustrate from a magnet and a bar of steel.] But learn to attract them to Him, not to yourself.

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John xix. 19. The Title—Pilate's cynical revenge on the Chief Priests for humiliating him. But God can turn even spite into good. The title remains. The Early Church was quick to see this ; in their idea of a crucifix God reigns from the Tree.

Hebrew—the language of national aspiration, expressing expectation of a Messiah.

Latin--the official language ; Christ came to bring new ideas of government and national righteousness.

Greek—" the vulgar tongue " ; He came to purify and redeem the ordinary life of men.

As we read the title on Good Friday, let us ask :

1. Is He King of my religion ? How far am I prepared to carry my allegiance ? Does it mean my receiving only, or my giving too ?
2. Is He King of the official life of my nation ? Not yet. Pray for it in the second Good Friday Collect.

3. Is He King of our ordinary life? Then "what God hath cleansed . . ." He came to give life abundantly—zest, purpose, keen enjoyment, reverent restraint. Kings and rulers do not hang on crosses; He did. That is the arresting thing.

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Matt. xxvii. 42. Christianity without the Cross—that is what the world wants; the gifts of civilisation, the amenities of life, inventions applied to recreation, comfort, cooking, travel; but no white man's burdens, no responsibilities, no principle of sharing gifts with the less fortunate. Christ must come down from the Cross; then the world will believe in Him. But He cannot come down; if He did, the spiritual impulses which preserve life would fade away. Test this in:

1. *National life.*—How much force is there behind proposed legislation to promote temperance, morality, better housing? Are we really behind the Government when it admits its trusteeship for backward races, forbids exploitation of the native and tries to secure fair treatment for him? Why is there so little support for the League of Nations?
2. *Social life.*—Wherever I live I have neighbours. What does my neighbourliness cost me? I criticise them; do I ever try to help them by a kind look or word, to understand their temptations and to lessen them so far as I can, to save and not to judge? Do I thoughtlessly keep back money owed for labour, goods, services of many kinds? Have I ever tried to be a peacemaker?
3. *Personal life.*—Leisure—do I employ it selfishly? Home—do I train my children myself or

leave it to the schoolmaster, the governess, the parson? What sort of example do I set to my servants? Religion—is mine a comfortable sort? An occasional Sunday Mattins and then motoring, golf, or tennis for the rest of the day? I like a well-appointed church to worship in; how much do I contribute to its upkeep?

English people have many virtues, but the will to think is not one of them. The Cross is the challenge to think, "What does it all mean?" μετανοεῖτε; re-think, think, and think again.

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(*g*) Specimen Addresses for Shortened Three Hours in School Chapels

Introductory Address.—Why are we here? To discover our Lord Jesus in a new way. To try to find out what He really is, whether He is worth while or not. Very easy to have vague ideas about Him. We speak of a portrait being good or bad. We do not value bad portraits, but want to put them away in a drawer and not look at them. Why? Because they do not remind us of someone we love, but irritate us. They offend our loyalty. We want a true portrait of our Lord. We cannot be put off with a blurred or bad picture. We want to feel that it is really He. We turn to our Lord as He hangs on the Cross, and try to discover what sort of Man He is. In real life people generally show up in their true colours in moments of trial or emergency. The boaster reveals himself as a coward, the quiet man as a hero. We can gauge character by observing it in great crises. If we lift our eyes to the Cross we can find the true Christ. We shall be able to decide whether the pale Galilean is uninspir-

ing and unattractive, or whether He reveals all that we love and admire in our friends and our heroes in all its perfection. We shall be able to decide whether He is a Man whom we must make our Leader and our King. We shall have to ask ourselves if we are big enough to follow where He leads, and how we can make ourselves worthy of the world's most glorious and lovable hero.

"*Father, forgive them.*"—What does this mean? Are they the words of a man who seeks peace at any price, even with dishonour? Do they mean that He has not enough spirit to face and contend with His enemies? Far from it. They reveal to us the very heart of God. Look at the scene and our question is answered. There is no cowardice there, no shirking the issue, no complaining. The Son of Man bears all the pain and suffering which we have brought upon Him, suffering tortures of body and soul which we should shudder to think of for ourselves. We should be indignant and feel great waves of righteous anger surging up, and consider ourselves fully justified in calling legions of angels to punish our enemies. Where, then, is the difference between Him and us? This—that He did not look on them as enemies, but as friends, and so His heart was filled with pity and love and sorrow, and not with anger and longings for revenge. He bore it all without a murmur, and He never reviled them. There we see the heart of God laid bare—we see God's attitude towards us. A God of Love, not of revenge. We must never think of God as revengeful, but as Love. And His appeal to us from the Cross as He says this word? To put away pride, which makes us sensitive and ready to quarrel and to nurture thoughts of revenge. To be humble as He was humble, because no man can ever be truly great and therefore worthy of his King unless he is utterly humble and his will given wholly

to God. Christ was great because He was humble—and only great men and women can be worthy of the Lamb which was slain.

"*This day shalt thou be with Me in Paradise.*"—We said just now that only the truly great can follow Christ. That the Way of the Cross is only for the adventurous. Cowards and the selfish cannot tread that road. But although it may sound ridiculous, the weak can be great. Take the dying thief. His past life had been evil through many causes. Ignorance, bad upbringing, and so on. But as he hung dying on the cross, he, the weak and wicked man, saw what the mighty men could not, that Christ was the King of the Jews. And because he recognised his King and pleaded to be allowed to be His subject, he was promised the joy and peace of Paradise. The sinner entered in where the Pharisee and scribe could not. It was easier for him to pass through the eye of the needle than for the men rich in their ideas of their own importance and in their self-satisfaction. What does this mean? That the Church, God's Salvation Army, is for all men and not merely for those who think themselves, or are thought to be, "good." That even if we have sinned and fallen very far from grace, even if it seems to us and to the world that we have put ourselves outside any hope of salvation, we can appeal to the Love of Jesus, and He will take us as we are, because He is Love, and because we have appealed to His Love.

"*Mother, behold thy son . . . behold thy Mother.*"—S. John the Evangelist, the disciple whom Jesus loved, was known as the Son of Thunder; our Lord Himself had given him this name because of his fiery and impetuous nature. He did not always stop to think, and our Lord loved him because he was so splendid a man. He had been one of those who had forsaken our Lord when He was arrested in the Garden. He came back

to the Cross later on with our Lord's Mother, and stood there watching His agony and longing to be able to do something to blot out his failure. He had failed his Friend, and now it seemed too late to do anything to make up for it. And then Jesus gave him a commission, to be a son to His Blessed Mother until her death. S. John was forgiven, and our Lord had trusted him despite his betrayal and was giving him another chance. So he went back to Jerusalem with Our Lady and carried out Jesus' commands faithfully.

God uses the weak things of the world to confound the strong. S. Peter failed miserably, as did S. John and the other Apostles, and yet we find them after our Lord's Ascension doing marvellous work in all kinds of perils, for the sake of their Lord. The secret lies in this, that they confessed their weakness, and then God was able to use them. They became strong and great when they admitted that of themselves they could do nothing, and put themselves entirely in God's hands. Again we see the lesson taught us in the last word, but in a slightly different manner. The thief had never tried to be a servant of God, the Apostles had; but even although they failed, God forgave them and gave them another chance, because they realised how they had wounded Divine Love, and that it was their own pride that had caused the wound.

"*My God, My God, why hast Thou forsaken Me?*"—A very hard word both to explain and to understand. When our Lord hung on the Cross, He did quite literally take upon Himself all the horror of all the sin of the whole of mankind. We are so used to sin that we cannot realise what a terrible burden that was. But He did not laugh or take it lightly, because He knew that it was the barrier which came up between man and God, and so blinded man to the Love and Glory of God and prevented His love from pouring with

unchecked stream into us and into our lives. And to break down and vanquish this He died. So awful was this barrier that it came up round our Lord like an impenetrable storm cloud, blotting out everything for the time, even the vision of God Himself. In the awful dereliction our Lord cried out, and although all evil was trying to make Him deny God, yet even then He conquered, and the devil and all his angels slunk back to hell, vanquished. It was the hour of our Lord's bitter trial, and He won through, because when it seemed as if God had withdrawn Himself, He still clung to His knowledge that God is Love, and that Love always wins, and so His faith pierced the clouds. Christ sets us the example. It is so easy, when trials come, to deny God when we ought to cling on all the more tenaciously. But we have our Lord's example. If He had given up, there would have been no hope for us. We should have been the creatures of evil. The example of His amazing and fearless courage shows us that we must never stop fighting, that when temptation is at its height and we feel that we can struggle no longer, if it seems to us that God has forgotten us and that we can go on no more alone, we can remember that He went through it too, that He knows and understands, and won through because of His limitless courage and undaunted faith.

"*I thirst.*"—The struggle with evil was over—Christ had conquered. Up to the present no word of Himself and His sufferings had passed His lips. His thoughts had been for others, for those standing by, and for all the people of the world. He had kept every faculty clear and at its best, so that He might give everything at its best for us. And now the struggle is over He looks down from the Cross and sees a rough Roman soldier looking up at Him with pity and admiration. He has never seen a man die so bravely, and his heart

is filled with sympathy for this man so splendid and so brave. Our Lord knows what is in his heart, and immediately gives him a chance of putting his pity into practice. "I thirst," He says, and immediately the soldier ran and filled a sponge from his ration of sour wine. That man showed compassion to our Lord, and he will have his reward. Our Lord is always giving us chances of doing good deeds both for Him and for our fellow-men. All kindness and pity and sympathy shown to our fellow-men is given to Christ. "Inasmuch as ye did it unto the least of these My brethren, ye did it unto Me." We need never be ashamed of doing all we can to make others happy, and to help them to bear their burdens. It is only the selfish and mean who slight others or pass them by when they need help, or deliberately hurt them. All good deeds done by us help in some way to lessen the pain of Calvary. We can also follow His example by being ready to respond to kindnesses done to us. Sometimes people who mean to be kind are really tiresome and fussy, and make us impatient, and often we hurt them by being contemptuous or off-hand. Our Lord shows us what we should do—we must never wound love or pour contempt on other people's attempts to help us, however futile they may be. The soldier gave all he had to lessen Jesus' suffering. They are giving of their best, so we must accept it as courteously as He did.

"*It is finished.*"—Our Lord offers up all that He has suffered for us to God the Father. With a sigh of relief, He composes Himself for the death of His body, for His work is finished. He looks back over His life, and all the way through He sees all well and truly done—nothing left incomplete, nothing shirked, no lost opportunities. He has come to earth for three reasons. First, to redeem us from our sins. The

barrier of sin was so great that nothing but the death of God Himself could outweigh it or break it down. The God of Love loves so much that He gives Himself for the sake of gaining the love of man. Secondly, He came to give us a true insight into the nature of God. We spoke of bad portraits. Most of us have but the haziest ideas of what God is really like. He seems vague and distant and remote, like a person viewed through the wrong end of a telescope. Our Lord expressed God in human terms. Whenever we want to know about God we can turn to our Lord's life and see what He did and said and how He behaved, and thus we have, as it were, God expressed in human terms, terms which we can understand. The more we know about our Lord, the more we know about God. Thirdly, He came to give us an example of what the perfect Christian can be. Christ was perfect Man, and so we cannot be content with being fairly good, merely average people ; we cannot rest content unless we are trying to be utterly Christ-like every moment of our lives. If we think that this means our being unnatural or unhuman, we are utterly wrong. To be like Christ is to be far greater than we can ever be by any other means, and demands all our courage and intellect and every talent developed to its utmost. The following of Christ can only be done by those who are ready to face anything and everything and to fight unto their lives' end.

"*Father, into Thy hands I commend My spirit.*"—Our Lord was not afraid to die. Priests and doctors are brought much into touch with death, and could tell many varying stories of how people die. Some who have been selfish and who have lived their lives without God die in fear, pleading for longer life, dreading the journey into the beyond. Others die hiding their fear under a jest. Others die peacefully, glad to end life

which has become wearisome through old age or disease. Others die eager to meet the Master whom they have tried to serve and love whilst on earth. Our Lord died as we should expect Him to die. All through the three hours of torture on the Cross He had been perfectly calm, fearless and patient. And now at the end of it all, as He feels death coming over Him, He gives us this last word to show us that where He goes and how He goes we can go too. Absolute faith in the love and care of God are expressed in these words. He trusts God to do what is right with Him, He resigns Himself completely into God's care. The fearless ending we would expect to so fearless a life.

And as the life ebbs from our Lord's Body, we look up at Him, so amazing, so splendid, so lonely, and we ask ourselves if, after seeing what we have seen, our lives can ever go on in just the same easygoing manner as they have up to the present. Does not His nature appeal to us? Is He not the kind of man we would be proud to follow? Could we ever be ashamed of fighting under the banner of so brave and so gentle a King?

In a month's time, shall we have forgotten all about it, or shall we be trying very humbly and patiently to follow in His steps and to be worthy soldiers of Christ? Or shall we have slipped back into the old ways that keep us from Him and which prevent our rising up and following Him? If His splendour in life and death appeal to you at all, put on your armour and set out on the road that leads to the chivalry of Christ. He helps you at every turn. His own example, the Church, the Sacraments, the advice and help of wise men and friends, all are there to help you to make the best of yourselves, and as long as you do it all for Him, and under the will of God, you must win through to fellowship with Him, than which there is no greater adventure in all creation.

(*h*) Illustrative Matter

Si libenter crucem portas, portabit te.
(*Thomas à Kempis.*)

The Cross, if rightly borne, shall be
No burden, but support to thee.
(*Whittier : "The Cross."*)

Crux est, si metuas quod vincere nequeas.
(*Ausonius.*)

Make a crutch of your cross. (*English Proverb.*)

Know how sublime a thing it is
To suffer and be strong.
(*Longfellow : "The Light of Stars."*)

* * * * *

Simon the Cyrenian

"He, bearing His Cross. . . ." Not the whole Cross, but the two transverse beams nailed together in the form of an inverted V and slung over the sufferer's neck. Crucifixion was borrowed from the Romans; the beams were certainly carried so from the days of Plautus onwards, as we may gather from the name the convict received in consequence—*furcifer*, *i.e.*, fork-bearer, equivalent to our "gallows-bird." "He endured the Cross, despising the shame"; the last three words gain immensely in force if we meditate on the terrible indignity faced by the Sufferer.

(*Luckock's "Footprints" [S. Mark], vol. ii., p.* 284.)

There is a touching representation of Simon's sympathy in a picture in Antwerp Cathedral. No sooner have they arrived at the place of execution than

Simon, having done all that lay in his power, and seeing that they are about to nail Jesus to the Cross, unable any longer to endure the sight, takes his frightened boys by the hand and hurries them from the spot; and theirs are the only faces which in that vast crowd on Golgotha are turned away from the Cross.

(*Luckock, ibid., p.* 285.)

Bowed he with grudging mind the yoke to bear,
Or was the bitter sweet
For Jesus' sake? . . .
O surely when the healing Rood he felt,
The sacrificial fire
Of Love redeeming did his spirit melt.

And with true heart's desire
He set where Jesus trode
His steps along the mountain road,
Still learning more and more of
His sweet awful load.

(*Keble's "Lyra Innocentium," ed.* 1871, *p.* 77.)

* * * * *

"There! Didn't I always tell you there must be a God like that?"

(*An old Chinese scholar's comment on hearing for the first time the story of the Cross. Contrast this with the doubts in R. Browning's "Cleon."*)

Freed by the throbbing impulse we call death,
We burst there as a worm into the fly,
Who, while a worm still, wants his wings. But no!
Zeus has not yet revealed it, and alas!
He must have done so, were it possible!

* * * * *

Atonement

He condemned sin—that is, there is an aspect of the Atonement according to which it can be summed up as a pronouncing by Jesus Christ of the judgment and sentence of eternal Righteousness against all human sin. It is He who is the judging and condemning Righteousness. *He was made sin*—that is, He, the eternal Righteousness, in judging sin, judged it not in another, but judged it rather as a penitent judges it, within Himself; He surrendered Himself for the judgment that He pronounced; He took in His own Person the whole responsibility and burthen of its penance; He stood, that is, in the place, not a judge simply, nor of a mere victim, but of a voluntary penitent—wholly one with the righteousness of God in the sacrifice of Himself.

(*Moberly's "Atonement and Personality," p.* 114.)

The Christian martyr was strong only with and in Christ. His suffering was in a sense self-chosen; but he could not stop the power of pain half-way, nor repair damage. But Christ has the power to stop it at any moment, to repair, to be free. (*Ibid., p.* 115.)

The Cross really did what the law had tried and failed to do, for the law had commanded love to God and to man; but the Cross drew it out perforce; and in this love it is that sin is condemned and destroyed.

(*Ibid., p.* 376, *quoted from Abelard.*)

Of a knight who forgave his enemy when he might have destroyed him, and how the image of Christ kissed him in token that his act had pleased God.

(*Inscription on G. F. Watts's picture of "The Mercyfulle Knighte." Note the quiet woodland scene;*

the starry flowers; the bowed back of the forgiven foe riding away; the rapt expression on the face of the knight; the serene beauty of the face of the Crucified bending down from the Cross to kiss the man whom He had moved to forgiveness by His atoning death.)

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Sacrifice

The Cross is a symbol as well as a fact—two shafts intersecting; the current of our natural desires (inclination) runs one way, but is interrupted by a current of spiritual motions (sacrifice) running across it. Which is to win?

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I cannot express what I mean, but it was the happiest moment of my life. We were all just on the brink of the next world. Suddenly everything became clear, and one no longer saw through a glass darkly; one felt certain about what one had previously hardly understood at all; fear, nerves, egoism just vanished in the joy of being there.

(*From a British officer's letter written after his first bombardment and a few days before he was killed. From Crosse's "God of Battles."*)

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In 404, one hundred years after the last persecution of Christians, gladiatorial shows were still given in Rome. The populace was like a tiger that, having once tasted blood, would drink no other; Christian Emperors did not dare to abolish these spectacles. One day a hermit named Telemachus leaped into the arena and entreated combatants and spectators alike to give up this carnage for pleasure. He was instantly clubbed to death. But his death was not in vain, for it brought

about the abolition of this custom not merely in Rome, but in every province of the Empire.

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Christ's Sacrifice was complete so far as He was concerned, but incomplete until all have offered their own sacrifice of repentance in union with the Sacrifice of Christ. How can this be done? (1) By our willingly bearing whatever pains the following of God and goodness involves; (2) by the continual remembrance in the Eucharist. "Popular" services, free-and-easy meetings, bright music may attract the shallow, the careless, the frivolous—*i.e.*, the majority; the Eucharist can only repel them. None can have a share in it till they have been pricked to the heart.

See Acts ii. 37, κατενύγησαν τὴν καρδίαν—by what? The recital of Christ's sufferings and the accusation that *they* had crucified Him. What was the result? Three thousand converts in one day.

(*Cf. Bishop Carey's "Sacrifice and Some of its Difficulties," p.* 66 *et seq.*)

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Wagner was not a religious man; he had grave faults of life and character of which he seemed unconscious. But deep in his heart lay the idea of Redemption through sacrifice. In *The Flying Dutchman*, *Tannhäuser* and *The Ring*, Redemption came through a woman; in *Parsifal*, his last and greatest work, it came through a man.

* * * * *

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.

(*Harriet King's "Sermon in the Hospital."*)

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Fill high the bowl and spice it well, and pour
The dews oblivious ; for the Cross is sharp,
The Cross is sharp, and He
Is tenderer than a lamb.

(*Keble's "Christian Year," Tuesday before Easter. The whole poem, a meditation on our Lord's refusal of the cup of "wine mingled with myrrh," should be studied.*)

* * * * *

We must win and bring the perfect offering of ourselves before we can rightly do God's work. There is that within us which must be overcome before we can safely encounter foes without. All this calls for sacrifice—of will, pleasure, ease, which finds its motive and its support in Christ's sufferings.

(*Westcott's "Historic Faith," p.* 68.)

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S. Martin of Tours, while praying in his cell, was confronted by a radiant figure in gorgeous array, claiming to be the Christ. "I do not see the prints of the nails," he said ; whereupon the figure vanished and S. Martin knew that he had been visited by the devil.

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She told him in a child's way the glory of the Christ Child, as much of it as she knew ; but when she told him of the Cross, he tossed his head back proudly: "A coward's death !" he cried ; "Thor would never have died so."

Yet this young Anglo-Saxon became Christ's disciple, won over by the girl playmate who became his wife.

(*Lowerison's "Heacham Tales."*)

A comfortable Christianity is a contradiction in terms. Its consolations are meant for those who suffer or are prepared to suffer ; and this view will always draw adherents. When Garibaldi left Rome because

the new republic was not yet strong enough to overthrow despotism of long standing, he cried to the crowd: "I offer neither quarters, nor provisions, nor wages. I offer hunger, thirst, forced marches, battles, death. Let him who loves his country with his heart and not with his lips only, follow me." They streamed after him into the hills and their sacrifice set Italy free.

(*Bishop Temple's "Repton Sermons," p.* 27.)

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He who did most shall bear most; the strongest shall stand the most weak;
'Tis the weakness in strength that I cry for! my flesh that I seek
In the Godhead! I seek and I find it. Oh, Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by, for ever; a Hand like this hand
Shall throw open the gate of new life to thee! See the Christ stand!

(*R. Browning's "Saul."*)

An Arab physician, reporting to his master a journey through Palestine, tells of a meeting with Lazarus, who claims that He who raised him from the dead was "very God," and relates that He subsequently "perished in a tumult."

The very God! think, Abib, dost thou think?
So the All Great were the All-loving too;
So through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!
Face my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of mine,
But love I gave thee with myself to love,
And thou must love me who have died for thee."

(*R. Browning's "Epistle of Karshish."*)

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The Cross is the supreme fact of life for us today because it bore the central message of God to us; a message which begins by reconciling us to Him, and which means more and more to us as we become more and more identified with Him in His work of redeeming and saving the world.

(*Miss Harris*, "*The Path of Discipleship*," *p.* 117.)

Admission to redemptive work is the reward of complete self-dedication. (*Ibid.*, *quoted from Dr. Inge.*)

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Silence—Its Function and Discipline

In cella invenies quod deforis sæpius amittes. Cella continuata dulcescit, et male custodita tædium generat. Si in principio conversionis tuæ bene illam incolueris et custodieris, erit tibi postea dilecta amica et gratissimum solacium.

(*Thomas à Kempis*, "*De. Im. Chr.*," *I.* 20.)

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We may easily lose contact with the Holy Spirit in a mist of words, and I hope that in all the week it may be possible to arrange periods of silence not so short as to end just when the discipline of silence is beginning, but long enough to let the silence tell.

(*Archbishop of York at the Southport Church Congress*, 1926.)

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Our Quaker silence is not only a surrender; it is also a test of faithfulness and of life.

("*The Fellowship of Silence*," *p.* 112.)

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In the Convent of San Marco at Florence S. Peter Martyr still looks down from the lunette above the doorway of the cloister, where Fra Angelico painted him. There he stands, finger on lip, throughout the centuries, saying to us as he said to the early Brothers: "Silence." (*Ibid.*, *p.* 93.)

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Praise is silent for thee, O God, in Zion.—Ps. lxv. 1, R.V. marg.

My soul is silent unto God.—Ps. lxii. 1, R.V. marg.

My soul, be thou silent unto God.—*Ibid.*, v. 5.

When he opened the seventh seal, there followed a silence in heaven about the space of half an hour.—Rev. viii. 1.

Cf. the vision in Job iv. 12-17, which S. T. Coleridge declared to be one of the most striking passages in Scripture.

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Quid sit pietas quæris? Vacare considerationi. . . . Primum quidem ipsum fontem suum, id est montem, de qua oritur, purificat consideratio; deinde regit affectus, dirigit actus, corrigit excessus, componit mores, vitam honestat et ordinat; postremo divinarum pariter et humanarum rerum scientiam confert.

(*S. Bernard*, "*De Consideratione*," *I.* 7.)

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Miscellaneous

"Father, forgive them." God has not left Himself without witness among the heathen. When Phocion, a contemporary of Demosthenes, was led out to die, he was asked whether he had any commands to leave for his son. "Tell him," he replied, "from me to forget the ill-treatment I have received from the Athenians."

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Emotion—its value and its danger. What evokes it in a crowd? (1) The consciousness of having a common object; (2) the sense in the individual that he is one of many; (3) the desire for common action. What keeps it sound? Left to itself it can cry, "Hosanna! now; tomorrow, Crucify." Religious emotion must centre on a definite conviction—not a momentary impression; and it must not be divorced from morality and conscience.

(*Liddon's "Passiontide Sermons," XIII.*)

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Which is the "master" sin? Can it be ingratitude? This is hinted at repeatedly in psalm and prophet as being the characteristic failing of Israel, and as one cause of heathen depravity—"neither gave thanks" (Rom. i. 21). King Lear is built up on it; *Et tu, Brute?* is paralleled by "He that eateth My bread hath lifted up his heel against Me," applied to Judas by Christ from Ps. xli. 9. It is a prophecy only in the sense that it is a generalisation crystallised from universal experience.

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Contrast the loneliness of Jesus in His Passion with that of Macbeth. Jesus could say, "I am not alone, because the Father is with Me"; Macbeth could only say:

> "For that which should accompany old age,
> As honour, love, obedience, troops of friends,
> I must not look to have."

(*Act V., Sc.* 3. *See also Keable's "Loneliness of Christ."*)

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"He saved others, Himself He cannot save." This was as true of Coriolanus as of Jesus, but the two were poles apart. The redemptive acts of Jesus were deliberate and positive—"according to His eternal purpose"—and His death voluntary—"I have power to lay down My life"; Coriolanus was stayed from a retaliatory massacre by a sudden rush of feeling caused by his mother's entreaties, and perished in a storm provoked by his own undisciplined temper.

(*See* "*Coriolanus*," *Act V., Sc.* 3.)

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"Let me die the death of the righteous, and let my last end be like his." This is impossible for Balaam or for anyone else who suppresses conscience for the sake of profit or pleasure. Only those who try to live the life of the righteous can hope for his death. Jesus alone attained that by His own desert; the last cry, τετέλεσται, shows that His obedience has been perfect up to the end. See Phil. ii. 8, γενόμενος ὑπήκοος μέχρι θανάτου —*i.e.*, up to the moment of death. Both A.V. and R.V. are ambiguous, and frequently misunderstood. *Cf.* Keble's *Christian Year*, poem for Easter II.

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Death's approach does not change a man's true character. "Augustus Cæsar died in a compliment: *Livia, coniugii nostri memor, vive et vale.* Tiberius in dissimulation, as Tacitus saith of him, *Iam Tiberium vires et corpus, non dissimulatio, deserebant.* Vespasian in a jest, sitting upon the stool, *Ut puto, deus fio.* Galba with a sentence, *Feri, si quid mihi restat agendum.*" (Bacon's *Essay on Death.*) So, too, with the Son of God; His last words proclaimed that union with His Father which He had preserved unbroken all through. Jesus Christ is *the same*, yesterday, today, and for ever.

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The grey world of our theology, or philosophy, or whatever we call it, is not the real world; it is not confirmed by good pagan thinkers; it is not in Jesus' picture of God. We pay the penalty inevitably whenever we try to live in a non-existent world. Greyness only belongs to a climate of cold and fog; and the moral world is not grey; it is a region of colour, where the shadows are very black indeed, because the sunshine is very bright.

(*T. R. Glover's "The Pilgrim," p.* 213.)

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We believe that the Incarnation would have been necessary for the fulfilment of man's destiny even if he had perfectly followed the divine law. The Passion was necessary for the redemption of man fallen. . . . Revelation did not cause this terrible affliction [sin], but it shows that it does not belong to the essence of creation or to the essence of man. It shows, therefore, that it is remediable; that it can be removed from man without destroying his true nature; nay, rather, that his true nature is vindicated by its removal.

(*Westcott's "Historic Faith," p.* 66.)

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To have a true idea of Christianity, we must not consider our blessed Lord as suffering in our stead, but as our representative, acting in our name and with such particular merit as to make our joining with Him acceptable to God.

(*Law's "Serious Call," Cap. XVII.*)

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[The death of Aaron.] Try to realise that going forth of Aaron from the midst of the congregation. He who had so often done sacrifice for their sin, going forth now to offer up his own spirit. He who had

stood among them between the dead and the living, and had seen the eyes of all that great multitude turned to him, that by his intercession their breath might yet be drawn a moment more, going forth now to meet the angel of death face to face, and deliver himself into his hand.

(*J. Ruskin's "Frondes Agrestes," p.* 174.)

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And He bearing His cross went forth.

(*St. John xix.* 17.)

My cross I bear Myself, until I faint:
Then Simon bears it for Me by constraint,
The decreed burden of each mortal Saint:
Was ever grief like Mine?

(*George Herbert.*)

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So long as you creep along the ground, and ask why this man, this party, or this faith overcame and that was subdued, you may be continually disposed to doubt and to arraign the Providence that directs all things, to charge God foolishly. But ascend above the mists of earth to the clear heaven where Christ sits at the right hand of God, and the Eternal Law becomes manifest which brings these discords into harmony. The Will that rules the universe, the Will that has triumphed and does triumph, is all expressed and gathered up in the Lamb that was slain. . . . The principle of sacrifice has been ascertained once and for ever to be the principle, the Divine principle, that in which God can alone fully manifest His own eternal Being, His inmost character, the order which He has appointed all creatures, voluntary and involuntary, to obey.

(*F. D. Maurice's "Doctrine of Sacrifice," p.* 224.)

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The attempt to find atonement in the surrender of life for life reaches its climax in the offering of man as the true and best substitute for man, in which the superstition of most nations has for a time culminated. Human sacrifice is an extraordinary mixture of what is highest and lowest, most glorious and most detestable. As a voluntary act of self-surrender it stirs our deepest feelings. Even legends like that of Chiron willingly giving up his immortality to free Prometheus from the Scythian rock of torture, and Alcestis dying for her husband, Admetus, move everyone who hears them to sympathy. Much more do we feel this when we read in history of a king like Codrus offering himself to die for his people, or a general like Decius for his army, or the Chinese Emperor Thang devoting himself as a victim for his famine-stricken subjects. Such things are true types, in their measure and degree, of the self-surrender of the Son of Man for His brethren.

(*Bishop John Wordsworth's "Bampton Lectures," p.* 176.)

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Jesus Christ stood at the centre of life. God and man met in Him. As *Son of Man*, mankind suffered in Him; and as *Son of God*, God suffered in Him. In this synthesis of suffering the lower life is raised by the higher life taking on itself the burdens and sufferings and sins of the lower. But the Hindu and the Moslem find here a difficulty. A leading Mahommedan college principal put it this way: "A God who would stoop and suffer is not perfect." And a Hindu said, "If Brahma would suffer He would be unhappy, and if He were unhappy He would be imperfect, and if He were imperfect, He would not be God." This is the crux of the non-Christian difficulty. Is it not based on a superficial view of life? . . . A God, who

would sit apart from the tragedy of life and would refuse to bear the pains of His children upon His own heart, would be a God miserable and unhappy.

(*Stanley Jones's "Christ at the Round Table," p.* 239.)

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It is this inward passion, lighted by the Cross, that sends men to the remote corners of the earth and into the slums of the great cities to save and to heal. Nothing can quench it. It never knows when it is defeated. . . . Some outcast converts went to Mesopotamia during the War. A theological student asked the Government to send him as their chaplain in order that he might help keep them from falling into evil. It could not be arranged. He went to the missionary and said, "I cannot stand it. I must go. If they will not send me as their chaplain, I will go as one of them." So he enlisted as a sweeper, shared their life, the contempts that fell on them fell on him. He wrote their letters, kept them from evil, and brought them back to India clean and true. He had caught the passion of the Cross—the passion to share.

(*Stanley Jones's "Christ at the Round Table," p.* 245.)

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Such being our unjust man, let us place the just man by his side, a man of true simplicity and nobility of character, resolved not to seem, but to be, good. . . . Without being guilty of one unjust act, let him have the worst reputation for injustice, so that his virtue may be thoroughly tested, and shown to be proof against infamy and all its consequences; and let him go on till the day of his death, steadfast in his justice, but with a lifelong reputation for injustice, in order that, having brought both the men to the utmost

limits of justice and injustice respectively, we may then give judgment as to which of the two is the happier. . . . There will be no further difficulty in proceeding to sketch the kind of life which awaits them respectively. . . . The just man will be scourged, racked, fettered, and at last, after suffering every kind of torture, will be crucified.

(*Plato's "Republic," Bk. II.*, 361.)

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The first lesson of the Cross is that the suffering of the innocent is the result of the inherited insensitiveness, the blind prejudices, the self-complacency and conservatism, not less than of the deliberate cruelty and greed, of mankind. Pharisees, Sadducees, Herod, Pilate, all had excellent reasons for doing what they did; they being what they were, the whole drama moved inevitably to its tremendous climax; men crucified their own true Manhood because they could not free themselves from the obsession of ambitions and fears, of habit and inheritance. The tragedy of it has the universality of supreme art. Here, focussed to a point in Calvary, is the pain of the world.

(*C. E. Raven's "The Quest of Religion," p.* 42.)

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Ex ore infantium. The Catholic theory of the Atonement, with all its affirmations, its reticences, its possibilities of diverse interpretation, its consequent or collateral problems, is stated more clearly perhaps in three verses of the children's hymn than in any other document.

(*"There is a green hill," etc.; consult "Essays Catholic and Critical," pp.* 249 *et seq.*)

* * * * *

Good and evil are relative to each other, and each is known only through its contrary.

"Think!
Could I see plain, be somehow certified
All was illusion—evil far and wide
Was good disguised,—why, out with one huge wipe
Goes knowledge from me. Type needs antitype:
As night needs day, as shine needs shade, so good
Needs evil; how were pity understood
Unless by pain?"

(*R. Browning's "Francis Farini."*)

* * * * *

During the Neronian persecution St. Peter left Rome by the Appian Way to escape death. He met our Lord coming towards him, and asked, "Whither goest Thou, Lord?" "As thou art deserting My people," was the reply, "I go to Rome to be crucified for the second time." And St. Peter turned and went back to Rome to die.

(*A legend used by Henryk Sienkiewicz in his story "Quo Vadis?" p.* 457.)

* * * * *

[Fra Angelico's Crucifixion in the outer cloister of San Marco, Florence.] The figure on the Cross, here as elsewhere, is beautiful in youthful resignation and patience, no suffering Son of God, but a celestial symbol of depths into which the painter could not penetrate; but the kneeling worshipper [St. Dominic] embodies the whole tradition of monastic life in its best aspect. No son of St. Dominic could look at that rapt figure without a clearer sense of the utter self-devotion required of himself as Dominic's follower—

the annihilation of every lesser motive and lesser contemplation than that of the great sacrifice of Christianity, example and consecration of all sacrifices.

(*Mrs. Oliphant's "Makers of Florence," p.* 207.)

* * * * *

What is it that I see in the example of the Cross? It is absolute self-dedication to God and to duty, in life and in death. It is absolute self-identification with the mind and will, the character and love, of God. This is the outside aspect, the aspect in relation to daily practice, of that which within is seen to be the perfection of beauty. Here, then, is our practical lesson in beauty—a practical lesson as simple as it is difficult. Go and do simply what you ought to do. Go and live simply as you ought to live. Duty done is duty in the service and love of Jesus,—this is the practical secret of what is beautiful.

(*R. C. Moberley's "Sorrow, Sin and Beauty," p.* 204.)

* * * * *

A frontier may be marked by a pillar, cairn or column; or by a gigantic notice-board, as is the case in that dividing India from Afghanistan; or by a river or a range of mountains. The frontier between Argentina and Chili, high up in the Andes, is marked by a statue of Christ holding a cross, made of old bronze cannon left by the Spaniards. It bears the words, "Sooner shall these mountains crumble to dust than Argentinians and Chileans break the peace which, at the foot of Christ the Redeemer, they have sworn to maintain."

* * * * *

Jesus might have done all the great deeds and said all the great words reported of Him, and yet have remained a teacher and a preacher instead of a Saviour. What draws the world to Him is not the height of His genius, but the depth of his experience.

"Christ leads me through no darker rooms
Than He went through before."

His Cross is the symbol, not only of humiliation, but also of salvation. The day of the Cross is not merely the commemoration of a historic tragedy, but the illumination of life by the experience of tragedy. To learn to serve, one must learn to suffer. To learn the law of service, one must learn the lesson of the Cross.

(*Professor Peabody's "Mornings in the College Chapel," p.* 171.)

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Persecution survives though persecutors die. Caiaphas lived again in the Grand Inquisitor of Dostoievsky's masterpiece "The Brothers Karamazoff": in spite of the kiss of Jesus on his brow, he did not alter his opinion or his practice.

(*See also the epilogue to G. B. Shaw's "St. Joan," and consult Archbishop W. Temple's Paddock Lectures for* 1914 *entitled "The Church and Nation," p.* 21.)

* * * * *

"Christ and the Stoic seem to have taught much the same doctrines by precept and example. What is the real difference between them?"

Much every way. The Stoic was an egotist, proud of his isolation, independence, superiority to lesser folk; he believed that the whole world below him was

under a cruel fate; that every cycle of 1,000 years threw all into ruin.

The Christian knows that he has nothing which he did not receive; he is not independent but lives in Christ and Christ in him: he believes not in a cruel fate but in a Saviour who said "the very hairs of your head are numbered."

We can imagine a Stoic suffering without a murmur on the Cross; but we cannot imagine him uttering any of the Seven Words from the Cross.

(*Archbishop Benson*, "*Addresses on the Acts of the Apostles*," *p.* 418.)

* * * * *

This is the final thing to say—that it is the Lord's will that His own people, the lost sheep of the House of Israel, should be saved. When we think of this passion of His heart, we cannot but say that all the brutal work of past days which alienated the Hebrews from Jesus and caused them to spit at that holy name, must have drawn tears from the angels.

(*Budapest Report on* "*The Christian Approach to the Jews.*")

Win the Jews and you will win the world. There is no more powerful influence than that exercised by the Jews. The Jews are to be the great missionary nation to win the world for Christ. In working for the Jews you are working also for the Moslems, for the heathen, and for all classes of mankind.

(*Bishop Stileman, quoted in* "*Quarterly Intercession Paper*," *No.* 109.)

"All Israel shall be saved" (Romans xi. 26). We read "no date prefixed." As far as this chapter is concerned, years and days are as if they were not. . . .

All we gather is that Paul sees in the future a great progress of Gentile Christianity; a great impression to be made by this on the mind of Israel; a vast and comparatively sudden awakening of Israel, by the grace of God, however brought to bear; the salvation of Israel in Christ on a national scale; the "receiving of them again"; and "life from the dead."

(*Bishop Handley Moule*, "*Epistle to the Romans*," *Expositor's Bible*, *p.* 309.)

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VII

SOME APPROPRIATE PRAYERS

(*From which selections may be made.*)

Introductory Prayers

✠ In the Name :
Our Father.

O Lord Jesus Christ, Son of the Living God, who wast led forth to the pain of the Cross for the salvation of the world ; We beseech Thee to behold us, Thy servants, humbly kneeling before Thee, and grant us now so worthily to meditate upon Thy Sacred Passion and Death, that by their virtue Thou mayest blot out all our sins, and mercifully bring us to the glory of Thy blessedness : Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end.

Almighty and everlasting God, grant to us, Thy servants, so perfectly and with such deep reverence and holy fear to follow the Passion of our Divine Lord and Saviour, Jesus Christ, that entering into the fellowship of His sufferings we may obtain the help of His all-sufficient grace, and the pardon of our sins, the cause of those sufferings ; for His sake, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end.

Collects : "Prevent us, O Lord, in all our doings"; Good Friday (1).

After Introductory Address

O most gracious Jesus, our Lord and our God, who at this hour didst bear our sins in Thine Own Body on the Tree, that we being dead to sin might live unto righteousness ; Have mercy on us both now and at the hour of our death : and grant unto us, Thy humble servants, with all other Christian people who have this Thy Blessed Passion in devout remembrance, a godly and peaceful life in this present world, and through Thy grace eternal glory in the Life to come, where with the Father and the Holy Ghost Thou livest and reignest, ever One God, world without end.

O Lord Jesus Christ, who for us sinners didst place Thy Hands and Thy Feet and Thy whole Body upon the wood of the Cross, and didst bear the Crown of Thorns set upon Thy Head, and hanging upon the Cross didst endure five Wounds, and didst redeem us by Thy Precious Blood ; Grant us, we beseech Thee, O Lord, this day and every day, the practice of penitence, abstinence, patience, humility, purity and faith, and bestow upon us light, understanding, and knowledge of Thy truth, even unto the end ; through Thy merits, O Jesu Christ, Saviour of the world, King of glory, who livest and reignest with the Father and the Holy Ghost, now and ever.

Collect : Ash Wednesday.

(*All together*) O my God, I believe in Thee, I hope in Thee, I love Thee ; and I grieve that I have so often wounded Thee by my sins.

V. O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us :

R. Save us, and help us, we humbly beseech Thee, O Lord.

After Address on the First Word

O most blessed Lord Jesus, who, in the hour of Thy Sacred Passion, forgetful of Thine Own sufferings, didst pray for Thy murderers, and for us who have so grievously sinned against Thee; Have mercy upon us, both now, and at the hour of our death. Give us all a deeper hatred of sin; save and defend those whom we have defiled; grant us sympathy and tenderness towards all sinners; and make us ready to forgive from our hearts our enemies, and all who have in any way injured us; for Thy tender mercy's sake.

O Lord Jesus Christ, who hast commanded us not to return evil for evil, but to pray for them that hate us; Enable us, after Thy blessed example, and with the aid of Thy Holy Spirit, to offer to Thee true prayer for all our enemies. Where in anything we have given just cause of offence, teach us to confess and amend our sin, that a way of reconciliation may be found. Deliver us and our adversaries from the power of hatred, that we may both be ready to ask and to grant forgiveness, and that the peace of God may rule in our hearts, now and for evermore.

For the Heathen and Unbelievers.

O Divine Lord, of infinite compassion and mercy, look graciously upon the darkened souls of the multitudes who know Thee not. Enlighten them with the saving grace of Thy Truth. Let the bright beams of Thy Gospel break forth upon them, and bring them to a living faith in Thee, God manifested in the Flesh. Gather in the fulness of the Gentiles; bring back Thine ancient people Israel; and make known Thy Name in all the world, that Thy Precious Blood may not have been shed in vain.

Collect : " O God, whose nature and property."

V. That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts :

That it may please Thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of Thy Holy Spirit, to amend our lives according to Thy Holy Word :

R. We beseech Thee to hear us, good Lord.

Soul of Jesus, make me holy,
Make me contrite, meek and lowly ;
Soul most stainless, Soul Divine,
Cleanse this sordid soul of mine.
Hallow this polluted soul,
Purify it, make it whole.
Soul of Jesus, hallow me :
O have mercy, Lord, on me.

(*All together*) O my God, I believe in Thee.

Soul of Christ, sanctify me ;
Body of Christ, save me ;
Blood of Christ, refresh me ;
Water from the Side of Christ, wash me ;
Passion of Christ, strengthen me ;
O good Jesu, hear me ;
Within Thy Wounds, hide me ;
Suffer me not to be separated from Thee ;
From the malicious enemy defend me :
In the hour of my death call me
And bid me come to Thee,
That with Thy Saints I may praise Thee
For ever and ever.
V. O Saviour of the world.
R. Save us.

After Address on the Second Word

O most blessed Lord Jesus, who of Thine infinite goodness didst will to accept the conversion of a sinner on the Cross ; Look with compassion upon us Thy servants who now desire Thy mercy and forgiveness. Grant us a right faith in Thee, deep humility and penitence at the remembrance of our past sins, and moral courage to confess Thee before men. Grant to all penitent souls, to convicted criminals, to the dying, and to all in sore need at this time, the grace of Absolution and Thy Heavenly Peace, and so cleanse us in Thy Precious Blood that we may be counted worthy to share in the joy and benediction of Thy Presence in the life to come.

O Lord Jesus, who when hanging on Thy Cross didst welcome the penitent sinner ; We beseech Thee by that same compassion pardon the guilty, heal the wounded, restore the penitent, recover the fallen, that they may cast themselves upon Thy mercy, and returning with penitence to the embrace of Thy Love may walk evermore in the way of Thy commandments. Hear us, O Lord, for Thou alone art the Saviour and Redeemer of souls.

For all Sinners.

Almighty God, we beseech Thee to hear our prayers for all such as sin against Thee, or neglect to serve Thee, that Thou wouldest vouchsafe to bestow upon us all true repentance and an earnest longing for Thy service, through Jesus Christ our Lord.

For Convicted Criminals.

Vouchsafe, we beseech Thee, O Lord, unto all such as are under sentence of death a due sense of their

crimes, true repentance for them, and Thy gracious pardon, that their souls may be saved when Thou comest in Thy Kingdom.

Collects: 12th Sunday after Trinity; 21st Sunday after Trinity; 24th Sunday after Trinity.

V. That it may please Thee to raise up them that fall, and finally to beat down Satan under our feet:

That it may please Thee to shew Thy pity upon all prisoners and captives:

R. We beseech Thee to hear us, good Lord.

V. In the hour of death and in the Day of Judgment,

R. Good Lord, deliver us.

Save me, Body of my Lord,
Save a sinner, vile, abhorred;
Sacred Body, wan and worn,
Bruised and mangled, scourged and torn,
Piercèd Hands, and Feet, and Side,
Rent, insulted, crucified,
Save me—to the Cross I flee;
O have mercy, Lord, on me.

(*All together*) O my God, I believe in Thee.

Soul of Christ, sanctify me.
V. O Saviour of the world.
R. Save us.

After Address on the Third Word

O most blessed Lord Jesus, who, forgetful of Thy Own sufferings, in Thy care for Thy dear Mother didst commend her to Thy beloved Disciple, and thus leave us an example of holy love; Purify, we beseech Thee, our hearts from all unworthy affections; pour Thy blessing upon our home life, and sanctify all our human relationships; pity and comfort the desolate and the

homeless, and give us tender sympathy towards them ; and bring us all hereafter to Thy Home above, where, with Thy blessed Mother and all Thy Saints, we may worship and adore Thee in the Unity of the Father and the Holy Ghost, throughout the endless ages of Eternity.

O Lord Jesus Christ, who by Thy Holy Incarnation didst enter into our human family, and sanctify all earthly ties ; Bless, we beseech Thee, all who are near and dear to us, our parents, husband, wife, children, brothers and sisters, all united to us by blood and friendship ; draw us nearer to Thyself and in Thee to one another, that in mutual love and kindness, and in the faith and fear of Thy Holy Name, we may together attain to Thy Heavenly Kingdom.

For Charity and Peace among the Nations of the World.

O Eternal God, our Heavenly Father, who alone makest men to be of one mind in a house ; Teach, we beseech Thee, Thy children throughout the world, in every nation and of every tongue, to live together in charity and peace ; take from us all lust of war and strife ; that, united in brotherly fellowship and concord, we may live and work together for the good of mankind, and for the promotion of Thy glory ; through Jesus Christ, our Saviour and our Redeemer.

Collects : Quinquagesima ; Annunciation ; Good Friday (1).

V. That it may please Thee, Lord Jesus, who wast pleased to be born of a Virgin Mother,

To sanctify the home life among us, that we may abound in love toward one another, and so be led in love to Thee :

To bless the sons and daughters of our homes, that they may be faithful, loving, and obedient, doing their duty in that state of life to which it may please Thee to call them :

To increase among all Christians a due reverence for the sanctity of marriage, and to deliver us from the evils of divorce :

To bless all human ties and friendships, and to make us worthy of Thy saving Friendship :

To give to all nations unity, peace, and concord :

R. We beseech Thee to hear us, good Lord.

Blood of Jesus, stream of life ;
Sacred stream with blessings rife ;
From the broken Body shed
On the Cross, that Altar dread,
Given to be our drink Divine,
Fill our heart and make it Thine ;
Blood of Christ, my succour be ;
O have mercy, Lord, on me.

(*All together*) O my God, I believe in Thee.

Soul of Christ, sanctify me.

V. O Saviour of the world.

R. Save us.

After Address on the Fourth Word

O most blessed Lord Jesus, we humbly beseech Thee by the suffering of Thy bitter loneliness upon the Cross be near unto us, and to all Thy servants, in our times of darkness and doubt and temptation, and let the sense of Thy Presence transform our loneliness into comfort and holy fellowship with Thee. Grant us evermore to grow in the knowledge and love of Thee, that so we may have a deeper sense of the awfulness of sin, and may daily draw further away from its power into closer union with Thyself.

For all in Despondency.

Comfort, we beseech Thee, most gracious Lord, all that are cast down and faint of heart amid the sorrows

and trials of this passing world, and grant that by the energy of Thy Holy Spirit, they may be enabled to go on their way rejoicing, and give thanks for Thy sustaining providence.

Almighty and most merciful Father, who hast taught us not to think of ourselves only, but also of the needs of others; We bring before Thee all who are burdened or oppressed, those whose hopes have been crushed and whose purposes are overthrown, all who are afflicted by poverty, or worn down by disease and illness, the weary and the heavy laden, those who are in darkness and doubt and despair, and all who suffer for righteousness' sake. Comfort and support them with Thy Presence and Thy Power, and help them to rest in Thee; through Jesus Christ our Saviour and our Lord.

Collects: 4th Sunday after Epiphany; 6th Sunday in Lent; S. Thomas' Day; from the Litany: "We humbly beseech Thee, O Lord."

V. That it may please Thee to comfort and help the weak-hearted:

That it may please Thee to succour, help and comfort, all that are in danger, necessity, and tribulation:

That it may please Thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed:

R. We beseech Thee to hear us, good Lord.

Holy Water, stream that poured
From Thy riven Side, O Lord,
Wash Thou me without, within,
Cleanse me from the taint of sin,
Till my soul is clean and white,
Bathed, and purified, and bright,
As a ransomed soul should be:
O have mercy, Lord, on me.

(*All together*) O my God, I believe in Thee,

Soul of Christ, sanctify me.
V. O Saviour of the world.
R. Save us.

After Address on the Fifth Word

O most blessed Lord Jesus, who by the agony of bodily thirst didst will to teach us of Thy great desire for the salvation of the world ; Through the merits of Thy Sacred Passion kindle in our hearts such a fire of Thy Love, that we may thirst for Thee and for Thy glory, and may strive to satisfy Thy thirst by leading others to find in Thee their endless rest and satisfaction.

For those in Sickness and Suffering.

We beseech Thee, O Lord Jesus Christ, to have mercy upon all those who are in sickness and suffering, and to grant them grace not to shrink from Thy Cup, but to rejoice in being made partakers of Thy Sufferings, that they may be worthy to become partakers of Thy Everlasting Joy.

Or,

O gracious Lord Jesus, who didst vouchsafe to die upon the Cross for us ; Remember, we beseech Thee, all sick and dying persons, and grant that they may omit nothing which is necessary to make their peace with Thee before they die. Deliver them, O Lord, from the malice of the devil, and from all sin and evil, and grant them a happy end, for Thy loving mercy's sake.

For Zeal among Christians for the Salvation of the World.

Revive, O Lord, we beseech Thee, the spirit of holy zeal in the hearts of all Thy people, that we may earnestly desire the conversion of mankind, and so quicken our wills that there may be a larger outpouring

of prayer, of gifts, and of personal service, for the advancement and triumph of Thy heavenly Kingdom, that every tongue may confess Thee, and that all may share in the benefits of Thy glorious Passion and Death.

Collects: 2nd Sunday in Lent; Good Friday (2); 6th Sunday after Trinity; 11th Sunday after Trinity; 20th Sunday after Trinity.

V. That it may please Thee to inspire all men with a great hunger and thirst after righteousness:

That it may please Thee to fill us with a longing and desire for the conversion of the world:

That it may please Thee to have mercy upon all who suffer in mind, body, or estate:

That it may please Thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions:

That it may please Thee to have mercy upon all who are near to death, and to grant them forgiveness of their sins, and a happy entrance into Paradise:

R. We beseech Thee to hear us, good Lord.

Jesu, by the wondrous power
Of Thine awful Passion hour;
By the unimagined woe
Mortal man may never know;
By the curse upon Thee laid;
By the ransom Thou hast paid;
By Thy Passion, comfort me:
O have mercy, Lord, on me.

(*All together*) O my God, I believe in Thee.

Soul of Christ, sanctify me.
V. O Saviour of the world.
R. Save us.

After Address on the Sixth Word

O most blessed Lord Jesus, who from the Throne of Thy Cross didst proclaim the perfect fulfilment of Thy Life's Work ; Teach us, we pray Thee, and all our fellow-men, the great dignity of that work which Thou hast given us to do. Help us to seek, not for success or for earthly rewards alone, but that we may be faithful in Thy service ; and grant that all we take in hand may be wrought in union with the perfect actions of Thy Incarnate Life, and may be to Thy praise and eternal glory.

O Eternal Father, strengthen and confirm us with Thy Heavenly grace, and, whatever good work Thou hast begun in us, graciously perform it until the Day of Christ. Grant that we may ever remain stedfast and immovable, always abounding in the work of the Lord, and, by a patient continuance in well-doing, may be worthy to hear His word of blessing : " Well done, good and faithful servant, enter thou into the Joy of thy Lord."

For all who Labour.

We commend, O Merciful God, to Thy fatherly protection and care all those who toil for the sustenance of our bodily life and needs ; shield them in all their dangers and temptations, and grant that, receiving the due fruit of their labours, they may praise Thee by living according to Thy Will ; through Jesus Christ our Divine Lord, who hast sanctified all human toil, and who now ever livest to labour for our salvation.

Collects : 13th Sunday after Trinity ; 17th Sunday after Trinity ; 25th Sunday after Trinity.

V. That it may please Thee to bless and prosper all those who labour with their hands, that their work

may be done for Thy honour and rewarded with Thy approval :

That it may please Thee to deliver us from all sloth and idleness, from the lust of riches, and the selfish desire of possession, and to preserve in us the spirit of quietness and contentment :

That it may please Thee in mercy to provide for all those who are unemployed and in want, for those who cannot work, and for all whose work in life is done :

That it may please Thee to grant that in all our work and service we may ever seek Thy glory, and the good of our fellow-men :

R. We beseech Thee to hear us, good Lord.

Jesu, by Thy bitter Death,
By Thy last expiring breath,
Give me the Eternal Life
Purchased by that mortal strife.
Thou didst suffer death that I
Might not die eternally ;
By Thy dying quicken me :
O have mercy, Lord, on me.

(*All together*) O my God, I believe in Thee.

Soul of Christ, sanctify me.
V. O Saviour of the world.
R. Save us.

After Address on the Seventh Word

O most blessed Lord Jesus, to whom only we belong in life and in death ; Grant that we may so live now that we may be always prepared to die. Forsake us not, O Lord, in our last hour : and when Thou callest us, do Thou confirm our faith, deepen our repentance, and strengthen us with Thy most Precious Body and

Blood, that in hope and trust we may commend our souls into the hands of our Heavenly Father.

O God, who holdest our souls in life, and hast appointed unto all men once to die ; Grant that when our last hour cometh, and the time of our earthly sojourn is ended, we may neither be troubled nor dismayed, but, being satisfied with Thy goodness and mercy, may commend our souls to Thy care, and firmly trusting in the merits of Thy Son our Saviour, may obtain a peaceful death and a happy entrance into glory.

O Lord, support us all day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging and a holy rest, and peace at the last, through Jesus Christ our Lord.

For the Faithful Departed.

Into Thy merciful hands, O Lord Jesus Christ, we commit the souls of Thy dear servants who have departed in Thy faith and fear . . . that, dead unto the world, they may live unto Thee, and whatsoever sins they committed here on earth, through the weakness of the flesh or through the malice of Satan, do Thou in mercy wash away through Thy most Precious Blood, to the glory of Thy Holy Name.

O Lord, unto whom all things do live ; Mercifully look upon the souls of the faithful departed (especially . . .), and grant that they may be purified from all stain of sin, and entering into Thy rest may pass from glory to glory, till they come to the full light of Thy Blessed Presence, to which we beseech Thee to bring us also ; through Jesus Christ our Lord.

Almighty God, with whom do rest the spirits of just men made perfect ; We bless and praise Thy Holy Name

for all Thy servants departed this life in Thy faith and fear, and especially for those most dear to us. And we beseech Thee grant us grace so to follow their good examples, that we may continue united to them in fellowship of spirit, and finally may be gathered together in Thy Heavenly Kingdom; through Jesus Christ our Lord.

Collects: Easter Eve. From Burial Service: "In the midst of life we are in death, etc. . . . to fall from Thee."

V. That it may please Thee to help Thy servants whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy saints in glory everlasting:

That it may please Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom:

R. We beseech Thee to hear us, good Lord.

May the souls of the faithful departed, through the mercy of God, rest in peace.

O have mercy! let me be
Never parted, Lord, from Thee.
Guard me from my ruthless foe,
Save me from eternal woe;
In the dreadful Judgment Day
Be Thy Cross my hope and stay;
When the hour of death is near,
And my spirit faints for fear,
Call me with Thy voice of love,
Place me near to Thee above,
With Thine Angel Host to raise
An undying song of praise.

(*All together*) Soul of Christ, sanctify me.

V. O Saviour of the world.
R. Save us.

Concluding Prayers

O most blessed Lord Jesus Christ, Son of the Living God, we beseech Thee to place Thy Passion, Cross and Death between Thy Judgment and our souls, now and at the hour of our death. Vouchsafe to grant us grace and mercy, pardon to the living, eternal rest to the dead, peace to Thy Church, and to all sinners everlasting life and glory : Who, with the Father and the Holy Spirit, livest and reignest, One God, world without end.

Act of Self-surrender.

O my God, I am not my own, but Thine ; take me for Thine Own ; make me in all things to do Thy blessed Will.

O my God, I give myself to Thee for joy or for sorrow, for sickness or for health, for life and for death, for time and for eternity.

Make me and keep me always Thine Own, for Jesus Christ's sake.

✠ The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always.

VIII

THE CHOICE OF HYMNS

In his last lecture as Professor of Poetry at Oxford Matthew Arnold delivered this verdict: "No sound critic can doubt that, so far as poetry is concerned, while the *Golden Treasury* is a monument of a nation's strength, the *Book of Praise* is a monument of a nation's weakness." The verdict was severe but not entirely unjust. More than sixty years have gone by since it was uttered, and since then many more hymns have been written and many more hymn-books have been published. Nevertheless it may still be doubted whether Arnold's unfavourable comparison has been robbed of its truth or its sting. In other words, even the best modern hymn-books contain more piety than poetry: are large in quantity rather than great in quality. Polyhymnia—she of the many hymns—became long years ago the muse of the sacred lyric. Today those who seek for strength of sentiment, justness of phrase, beauty of rhythm: who look for some of the fervour, force, and fire which belong to the lyric: who desire a noble literary expression of the high themes of the Christian faith, have learned not to expect them in the pages of a hymn-book. There are good reasons for this deficiency which need not be set forth here. Nor does this verdict mean that there are no good hymns. All that is implied is the simple corollary that in the choice of hymns for use in services during a brief period like Holy Week or on a special day like Good Friday, the chooser will be confronted proportionally

by the limitations and defects which mar the whole body of our English hymns, be they translations or originals.

In the choice of hymns for Good Friday the following brief notes may be useful.

(i.) A summary of the whole Seven Words which might be used as a meditation at the beginning of the service may be found in :

(α) No. 70 in *Songs of Syon* (4th edition, 1923) : "While Jesus hung upon the Rood." The nine verses (translated by the editor of the whole book, Dr. G. R. Woodward) are from the Latin, "In crucis pendens arbore." The complete text is in Daniel, *Thes. Hymn.* vol. ii., App. XXV., p. 348, and has all the direct simplicity characteristic of most Latin hymns.

(β) Archbishop Alexander's exquisite lines in § 2 of a meditation entitled "Music or Words?" *v.* "*St. Augustine's Holiday*" (Kegan Paul, 1886), or "*The Finding of the Book*" (Hodder and Stoughton, 1900), or the appendix to the author's sermons on the Seven Words in "*Verbum Crucis*" (Sampson Low, 1892). These verses have that touch of genius which was undoubtedly his.

T. B. Pollock's metrical Litany of the Seven Words (A. & M., ed. 1889, om. 1904) may meet the needs of a simple congregation. It is better adapted for singing in its separate sections before or after each of the seven addresses.

(ii.) A sequence of special hymns on the Seven Words is provided in various hymn-books. Typical instances are those in A. & M. (Nos. 115 to 121, ed. 1889 ; 129 to 136, ed. 1904), and in E. H. (112-119, with alternative suggestions in footnotes). Most of the hymns in all three lists are well known and need no comment. The most notable variations are the

addition of Canon Lacey's "The dying robber raised his aching brow," and the substitution of Mr. George Gillett's "It is finished! Christ hath known," for Sir Henry Baker's "O perfect life of love" in E. H.: and the omission of Mrs. Alexander's "His are the thousand sparkling rills," which is replaced by Miss A. R. Greenaway's "O perfect God, Thy love," and the addition of the same author's "O word of pity, for our pardon pleading" (with a fine tune by Sir Hubert Parry) in the 1904 edition A. & M.

(iii.) For those who prefer a choice over a wider field the editors of the 1904 edition A. & M. give a Table of six "Sets of Hymns appropriate for use" at this service. To this may be added the typical list as used more than once at S. Paul's Cathedral:

1. O come and mourn with me awhile.
2. When I survey the wondrous Cross.
3. Jesu, Lover of my soul.
4. At the Cross her station keeping.
5. Throned upon the awful tree.
6. O sacred Head, surrounded.
7. When our heads are bowed witn woe.
8. As now the sun's declining rays.

This method of choice avoids any suspicion of verses "written to order" and is no doubt widely adopted. Further, it enables congregations to use hymns which though not written "round" one of the Words contain a beautiful reference—*e.g.*, Montgomery's "According to Thy gracious word" (E. H. 300 with its reference to the Second Word in v. 6); or Cowper's "There is a fountain filled with Blood" (with its reference to the same Word in v. 2); or for the Fourth Word the "My God, my God, why dost Thou me forsake?" (from the Yattendon Hymnal and Oxford Hymn Book, 93); or for the Sixth Word the "It is finished. He hath wept" (*Songs of Syon*, 72); or for the Seventh Word

Caswell's beautiful translation of "Sol præceps rapitur" ("The Sun is sinking fast").

(iv.) One detail is perhaps worth mention. The hymn may be sung either before or after the address on each Word. It is a point which must be settled by the conductor of the service whether the hymn shall, so to speak, attune the mind to what is about to be learnt or shall sum up and clinch whatever thought, prayer, or resolution the address has aimed at or inspired.

(v.) Many forms of service for popular use on Good Friday have been issued. The best of these have been adequately treated by Miss Eleanor Gregory in her article in this volume.

PART III

IX

GOOD FRIDAY SERVICES FOR CHILDREN

I

THE general principles which govern the planning of services for children on Good Friday are the same as those which should govern every service which we arrange for children on other days. The keynote of children's worship—as of all worship—must be reality, and if that is to be achieved the children must be helped to remember the Presence of God, and provided with means by which they may express themselves in that Presence. This is forgotten, far too often, and forgotten as often by the organizer of so-called successful Children's Services as by the conductor of services which obviously fail to help the children to worship. A large, cheerful crowd of children, very much hearty singing, even good teaching in an address, need not necessarily mean that children are being taught to worship. It would seem, sometimes, as if God were left out of many Children's Services.

If children are to be helped to remember the Presence of God, care must be taken to surround them with visible suggestions of Him. In this matter, our usual custom of stripping the churches for Good Friday increases our ordinary difficulties. This may, or may not, be helpful to the adult. It certainly is not so to

the child. Pictures can help very much here. A picture of our Lord upon the Cross, hung over the pulpit or lectern, or in some other unusual and prominent place, will help to focus the children's attention. In some cases where the children's altar is movable, this could be placed before the chancel steps with cross or crucifix and lights. In a case where there was no movable children's altar, one has known a table—in no sense disguised as an altar—placed before the chancel steps, with a standard crucifix and lights. Such arrangement of the church—or, maybe, school—for Good Friday is much more than worth while.

In the same way, we rarely make enough use of music. The organ or piano should play Passion music as the children come in and go out, and in some cases as they move about to look at pictures or the Stations of the Cross, as is described below. The type of music used is important, because it must be very sharply contrasted with the music used on Palm Sunday, and again with that used on Easter Day.

It should not be necessary to say anything of the obvious truth that the attitude, both mental and spiritual, of the Conductor of the Service will have more influence than either pictures or music. Too often on Good Friday a Children's Service is hastily taken at some early hour and looked upon as a necessary hindrance to the real work of adult services. Anyone who has really given himself to children for Holy Week and Good Friday will know that their response—if they are given a real opportunity to respond—is so spontaneous and wonderful that the time given to them is abundantly worth while. Again, it is doubtful if the Conductor of a Children's Service should ever walk about during hymns, etc., but during the Good Friday Service it should never be done. There should be as much dignity and reverence in children's worship as in that

of the adult—at any rate, there is little place for "heartiness" on Good Friday morning.

If there is to be reality in the children's response to the remembered Presence and to the Good Friday story, then some rough grading in services is desirable. Lack of time and of clerical staff may make this difficult, but, at any rate, every effort should be made to separate the infants from the older children. A special Infants' Service in church is the ideal, but where this is not possible, the infants should have their service in their own room, specially arranged for the day. In one parish, where it was impossible, because of lack of time, to have an Infants' Service in church, a special service was arranged for them on Maundy Thursday afternoon—the infants then meeting on Good Friday in their schoolroom. In this way it is possible to arrange hymns, prayers, and teaching in a way which is quite impossible when one is trying to deal in the same service with children of all ages. This does not mean that the child need understand every word and phrase in every hymn and prayer. We are very much larger than our intellects, and a child is sometimes able to worship in great reality, using words which convey an idea but which could not be analysed. This is specially true on Good Friday when we bring the child face to face with the simplest and most profound fact of life—the fact of Atonement.

II

Apart from these general principles, there are two particular principles which apply to children's Good Friday worship.

Good Friday must not be treated as an isolated day, unrelated to the days which come before, and to Easter which follows. In the first place, it is well to

begin special preparation for Good Friday on the Fourth Sunday in Lent—without question on Passion Sunday—by the use of special lessons and the special arrangement of worship in Sunday school and church. It may be that some Clergy and Superintendents will wish to drop class-teaching for these Sundays and to take the school as a whole. This would mark out these Sundays of preparation, and would ensure the children receiving the teaching which is so necessary as a background for the right keeping of Good Friday. Probably the lessons taught on these Sundays should always centre round the story of the Passion and lead to an awakening in the children of admiration and love for our Lord as well as of sorrow for sins and faults and failings which have caused him grief. In the parish which the writer has in mind, four Sundays were actually given to such preparation. On the Third Sunday in Lent, the subject was Gethsemane ; on the fourth—the Betrayal and Desertion ; on the fifth—the night of suffering ; while, of course, on Palm Sunday, the lesson centred around the entry into Jerusalem, as a preparation for Holy Week.

Generally speaking, manual expression work should be given up and the sessions should all culminate in an Act of Worship to our Lord. The session in the Junior and Middle Schools might end by the singing of some such hymn as " My God, I love Thee, not because" or " There is a green hill," the children kneeling so that they are able to see a picture or a crucifix (it may be best to use a picture during Lent and to reserve the crucifix for Holy Week and Good Friday). After the hymn the children will go out immediately, in complete silence, while soft music is being played.

Something more should be added concerning Palm Sunday. It is immensely important, in such a scheme as this, because it is the day on which is made the main appeal to the children to keep Holy Week and Good

Friday. It is, of course, a day of processions and praise, but also a day on which the children are given actual detailed help about the keeping of Holy Week. This will differ according to the grade. The little children may be given the verse of a hymn or a prayer to be said each day. The older children should be given some account of the story of Holy Week, with a list of passages which they may read each day, and very much should be made of attendance at services during the week.

Whenever possible, there should be special Children's Services every day in Holy Week. In one parish which had four villages and two Priests, it was arranged as follows. In two villages which had Church Day Schools, the first had their service during the usual religious instruction period in the morning, the second by special arrangement, during the last period of the morning, while in the biggest centre, where there were Council schools, an Infant Service was held immediately after school in the afternoon and a service for the Junior and Middle School Children at six o'clock.

The services may be of many types. They may be arranged according to the normal Office plan of prayers and lessons, with hymns and an address. The aim of the addresses should still be to concentrate attention upon our Lord Himself. Or again, the Passion Gospels may be read, together with prayers and hymns, special boys and girls being chosen to read the main speeches, while all the children in their turn read the narrative portions. If this is to be done, it must be done reverently, with all possible dignity. If it is not thought well to let the bulk of the children read aloud, the narrative parts of the Gospel can be read by the Priest. In some parishes the Priest will be vested in cope and attended by taperers. Another type of service can be arranged with the use of pictures, both the Stations of the Cross and others. (The Stations of

the Cross are suggested only with hesitation, very largely because of the very ugly and often morbid pictures which are so often used for them.) In some churches it will be felt well to take the children in procession to the Stations, giving a short address at each, with singing and prayers between the addresses. This would mean that only certain Stations must be chosen. In some cases where this has been impossible certain of the Stations of the Cross pictures have been used both in church and school, the children sitting in block formation, as, for example, in pews, and the pictures in succession being hung upon the blackboard. As before, an address is given upon each, with hymns and prayers. This was not found suitable for Infants, and it was in failing in this way that one realised, experimentally, the absolute necessity for having the Infants apart from the older children.

This will lead the thoughts of many to Lantern Services. Generally speaking, it is difficult in a Lantern Service to get the reverence and dignity which should always be associated with Holy Week Services. Right atmosphere must, naturally, be very difficult to obtain.

On Maundy Thursday, apart from the possibility of the children attending the Eucharist, the Service should probably be of the Office type, because the children should be told the story of the events of Maundy Thursday and Good Friday morning. On Good Friday morning, then, the teaching in whatever service is arranged should be the story of the Crucifixion and Death of our Lord. In some cases some form of Three Hours' Service for children, such as is described below, will be best, while others may like to reserve the Stations of the Cross till Good Friday morning. All this will culminate on Easter Morning, ideally at the Eucharist, when the worship and the teaching of Lent and Holy Week will find its climax in the Person of the Risen Christ.

In the parish which is mainly in the writer's mind, all this was prepared for very carefully by articles and letters to the children in the Parish Magazine. In addition to this, at the beginning of Holy Week each child was given a picture of the Crucifixion. The Clergy found later, in visiting, that many of the children had made prayer corners in their bedrooms, using this picture as a centre.

The second important particular principle governing Good Friday Services is, that all teaching concerning the Cross must be connected always with the story of the Resurrection. This is well known to most people, but many have learnt it only by experience. One remembers a Wednesday in Holy Week. The children had reached—in a Picture Service—the picture of the Crucifixion. A child gazed at it intently and then burst into tears. At once one realised that the story of Easter must follow immediately, and tears were stopped. Care must always be taken not to arouse emotion unless an outlet is provided. On one occasion it was clear that the children had been treated too emotionally. Fortunately some notices had to be taken round the parish, and the children were asked to come an hour later to the schoolroom if they wished to serve our Lord. A plan was hastily devised. In an hour the schoolroom was full, and quietly, and very reverently, the children took their orders and went out to serve Him about whom they had been thinking. So one learnt that if emotion is aroused it must be used, if possible, in some practical way. Care must be taken not to dwell too long upon our Lord's physical sufferings or to suggest that the Father sent the Son to suffer, forgetting to stress the Unity of the Godhead. Many adults suffer through life from such teaching, which, in reality, fails to be monotheism at all.

There follow three suggestions. One is a service which might be used on Good Friday morning for

Junior Children. This has been arranged by the Rev. A. R. Browne-Wilkinson and is based upon a service broadcast on Good Friday, 1926. The second is a suggestion, in detail, for an Infants' Service, arranged by Miss Phyllis Dent. The third is an account of an experiment in a Three Hours' Service for children made by Miss Olive Pickering at S. Mary of Eton, Hackney Wick.

III.—A Good Friday Service for Junior Children (7-10 Years)

Show a picture of the Crucifixion and suggest that during a minute of silence and stillness the children look at it. Then :

Sing Hymn 52 (*Church and School Hymnal*) : " O dearest Lord, Thy sacred head."

Suggest that we want to kneel down now and say the most perfect prayer we can find. Of course, that will be the Lord's Prayer. Teach the children to pause between each phrase, open their eyes and look at the picture, then close them again and continue.

Introduce the lesson by asking why today is called " Good Friday." We all know what happened on that day, but why does that make us call the day " Good Friday "? A little girl of three once said : " It's called *Good* Friday because Jesus put out His arms on the Cross today and said : ' I love you.' " That is a very good answer to our question.

The Lesson :

First Address.

The Lord Jesus was always trying to tell people " I love you ; I want to help you. What am I to do to make you happier ?" He was never tired of

trying to help people : men, women, little children, rich people, poor people, well people, sick people, good people, and not-so-good people.

He would spend whole days teaching them.

He would stay for hours while they brought sick people for Him to lay His hands on them and make them well.

— and blessing children ; He liked being with *them.*

— and comforting widows and sad people, cheering them up, you know.

— and speaking very sternly about all sham people and hard-hearted and selfish people.

— and teaching His very special friends how to go and do all these splendid things for Him in other places.

Why do you think He did all this ? It was because He loved them and He wanted them to *know* that He loved them, and because His Heavenly Father, who sent Him, loved them and wanted them to know it.

These were all ways of showing people how much He loved them ; but by far the *greatest* way in which He ever showed it was when the Rulers, who were jealous of Him, threatened to kill Him if He did not stop doing all this. He wouldn't stop. He went on. And then they did what they said they would do and they hanged Jesus on the Cross.

I think they thought that they had stopped Jesus telling people He loved them and stopped making people love Him. But *really* they had given Him the very best way of doing all that.

Let us sing a hymn which will help us to understand how He says " I love you " on the Cross. It is number 165 in the *Church and School Hymnal,* and number 597 in the *English Hymnal.*

Second Address.

"But even could I see Him die
I could but see a little part
Of that great love which like a *fire*
Is always burning in His heart."

and yet, you know, there were some people who did see Him die and who don't seem to have guessed it. Listen, and I will read you a bit of the story out of the Bible.

"And there were also two others (thieves) led with him to be put to death. And when they were come to the place called Calvary, there they crucified him, and the (thieves) one on the right hand and the other on the left.

"But one of the thieves which were hanged (mocked at) him saying, If thou be Christ save thyself and us. But the other rebuked him saying, Dost thou not fear God, seeing that thou art (condemned to die like he is)? and we indeed (deserve to be), for we receive the due reward of our deeds; but this man has done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in Paradise."

One of those two thieves didn't know that Jesus was his friend, and he behaved like an enemy to Jesus.

And the other did see that Jesus was his friend, and he treated Jesus like a friend: a humble friend who wanted to be with the Lord Jesus and to help Him. He was quite certain that Jesus was going to have a kingdom and that He would want many people to do His will for Him and carry out His plans, and so he says "Remember me"—"remember *me* when thou comest into thy kingdom."

That happened on the first Good Friday.

And now, on this Good Friday, Jesus says to us: "Can't you see that I love *you*—that I am *your* friend?"

Of course, the way we show whether we believe He is our friend is by the way we don't laugh at Him, like one thief did, but say "Remember *me*; remember *I* want to help you and do what you tell me," like the other thief did. And now I am going to ask Jesus to forgive me for the times when I have treated Him like an enemy and ask Him to help me to know how to please Him.

And if you think what I say is something *you* would like to say too, just say "Help me, Lord Jesus" at the end of each sentence.

Pray:

That I may be sorry that I have often displeased you—
Help me, Lord Jesus.
That I may always remember that you are my friend—
Help me, Lord Jesus.
That I may show that I love you by trying to please you— Help me, Lord Jesus.
That I may be able to follow your example of showing love to others by helping them—
Help me, Lord Jesus.
That I may be in all things true and pure and brave, as you are— Help me, Lord Jesus.

Introduce Hymn 79 (*Church and School Hymnal*).

And now we all want to tell Him that we want to be with Him in His Kingdom. That doesn't *only* mean that we want to be with Him in Heaven, but that we want to be good soldiers and servants *now* until our life's end, and do all the things He wants us to do. We can say all that in the next Hymn:

(No. 79 in the *Church and School Hymnal.*)
(No. 202 in the *English Hymnal.*)
(No. 439 in *Hymns Ancient and Modern.*)

Finally, prepare the children for Intercession.

And now before we sing our last Hymn, let us show that we are His friends by praying for all the kinds of people that we know the Lord Jesus loves.

Make a picture of our Lord on the Cross in your mind; remember He is saying to all these people, "I love you." Say at the end of each sentence—"Lord, remember them."

Our fathers and mothers, and all our relations and friends— Lord, remember them.
All sick people, and all who are blind, or deaf, or lame— Lord, remember them.
All the doctors and nurses who do Thy work of healing people— Lord, remember them.
All the people in other lands who have not yet heard about you— Lord, remember them.
All Missionaries who have gone to other lands to tell people of your love. Lord, remember them.
All people who are sad or lonely and need comfort— Lord, remember them.

And now, we will thank our Heavenly Father for all good things He has given us. (Say at the end of each sentence—"Thanks be to God.")

For giving us Thy Son, Lord Jesus, to be our Master and Friend— Thanks be to God.
For His life and death and all His great love— Thanks be to God.
For making us Christian children and followers of Him— Thanks be to God.
For all things that make us and others glad— Thanks be to God.

Let us repeat all together :

O Blessed Lord Jesus. Redeemer, Friend, and Brother,
May I see Thee more clearly
Love Thee more dearly
And follow Thee more nearly day by day.

We want to finish by thinking *only* of the Lord Jesus, So let us sing " Jesu, good above all others " (No. 166, *Church and School Hymnal*).

The Blessing.

IV.—A Good Friday Lesson for Kindergarten Children

(*To be held either in Church or Schoolroom.*)

Aim :

To teach the children that nothing could stop our Lord from loving and helping us : He helps us in spite of all hindrance and all pain.

Apparatus :

1. Nelson's picture, " The World's Saviour."
2. Nelson's picture, " The Crucifixion " (covered).
3. A sandtray (covered) on a little table, in front of the blackboard, on which Picture 2 is hung.

Assembly of children to quiet music.

(*The usual entrance march should not be used.*)

Prayer and Praise :

Draw attention to the picture, "The World's Saviour," and remind the children of our Lord's Presence.

Sing Hymn : " Holy angels live in Heaven " (*Church and School Hymnal*, 328).

Kneel as the second line is sung.

Pray: O Heavenly Father.

We thank Thee for making us Thy children.
Help us today—
in all we say
and in all we sing
in all we hear
and in all we do.
For the sake of the Lord Jesus.

To this the Leader may add the Lord's Prayer or another short prayer.

INTRODUCTION TO LESSON:

The teachers will use their discretion as they help the children to think of people who are ready to help them. In trouble or need they go to father, mother, teacher. Sometimes even our parents or our teachers are tired and cannot do any more for us. Today, the story about the Lord Jesus shows how unkind people tried to stop Him from loving us or helping us. You will see that nothing stopped Him—no difficulty, no unkindness, no pain. In spite of everything He went on loving and helping still.

Look at the picture of Him holding up His hands to help. His hands are not like ours. There is a mark on them where He was hurt as He went on helping. You will hear how that mark came on to His hands.

THE LESSON STORY:

1. *The Upper Room.*—The story begins one evening when the Lord Jesus and His friends sat down to supper. First, the Lord Jesus said grace, and then He got up from the table, and took a towel and a basin of water, and began to wash the feet of His friends, because He wanted to help them to feel comfortable. One of His friends tried to stop Him, but He loved them

so much that He still went on. Then He gave them a wonderful gift to help them always to be good.

2. *The Garden.*—After supper, they went out into a garden, where the Lord Jesus used to go to pray. One of the men who was often with Him wanted to stop Him from loving and helping people because he wanted Him to build a palace and live as a King with many servants. So the man, whose name was Judas, went and told the people who were unkind to the Lord Jesus that they would find Him in the garden.

Then Judas and those same people came to the garden with soldiers to take the Lord Jesus away to prison. They thought to themselves, "He cannot go on helping people if we tie His hands."

While the Lord Jesus was praying, He heard sounds of people coming. He stood up and saw the soldiers. Just as the soldiers took hold of Him to tie His hands, He noticed that one of the men was badly hurt and his face was bleeding. So He said to the soldier, "Let Me have My hands free to reach his face," and He put out His hand to heal the man. Even the soldiers could not stop Him from loving and helping people.

3. *In the Place of Judgment.*—The soldiers took the Lord Jesus away to prison and He could no longer go with His friends. Some of them followed Him. One named Peter was frightened when he reached the prison. The Lord Jesus could not come to him to help him, so He turned round and looked at Peter. That look helped Peter to be good. So, you see, nothing could stop the Lord Jesus from loving and helping. If He could not use His hands or His feet, He used His "look" to help.

All that night people said things to make the Lord Jesus stop loving us, and some of the soldiers struck Him and hurt Him. But He stood still and would not hit them back or say unkind things to them.

4. *On the Sorrowful Way.*—Now we have reached the

most wonderful part of the story. The men said, "The only way to stop Him from loving and helping people is to kill Him," so they made up their minds to kill Him in the morning.

In order to give greater solemnity to this part of the story, let the children stand, or sit, round the sandtray, which is prepared beforehand to show the road from Jerusalem and the little hill of Calvary.

In the morning the soldiers took a wooden cross and laid it on the shoulders of Jesus and led Him along the road to the little hill.

Show a little wooden cross and point to the road.

On the way the Lord Jesus forgot about His own pain and comforted some of the women who loved Him.

5. *On the Cross.*—When the soldiers laid Him on the cross, He did not pray for Himself, He prayed for them. He said, "Father, forgive these people. They know not what they do." So, you see, nothing could stop Him from loving people and helping them.

When He was fastened on the cross, they put the cross in the ground and there were two other crosses, one on each side of Him.

Place the crosses in the sandtray. Pause a few seconds, and then repeat softly and slowly the first verse of "There is a green hill," and the first two lines of the last verse.

Uncover the picture of the Crucifixion, which should be in a position behind the sandtray easily seen by the children, and then repeat the words of the hymn again.

The people thought to themselves, "Now, He has died and He won't help people any more. We have stopped Him." But *we* know that He is God, and He rose again on Easter Day, and He never stopped loving us and helping us. He always is loving and helping us, now, every day, always.

THE CHILD'S RESPONSE.

Today is Good Friday. It is the day when the people hurt the Lord Jesus and put Him on the cross because He loved us. We think of Him today letting them hurt Him and letting them kill Him because He would not stop loving us.

Ask the children to think of ways in which we can best thank Him for all that He did.

Follow the children's suggestions. Also let them make little crosses with plasticine or with sticks, to help them to think.

Then close with one moment of silence, *followed by very quiet singing of the first verse of "There is a green hill" (Church and School Hymnal, No.* 186).

Suggest that, as the music plays, the children walk very quietly past the picture and go out of the room without speaking at all.

V.—CHILDREN'S DEVOTIONS OF THE THREE HOURS

In a district where football is the usual occupation on Sundays and all holidays, and where the street is the children's chief place of instruction during the school vacation, it is very necessary that something should be done by the Church to mark for the children the solemnity and sanctity of Good Friday above every other day in the year.

A short Children's Service, in church or school, seems inadequate, for two reasons. First, it frequently takes place on other week-days, Ash Wednesday and Ascension Day; secondly, however well arranged, it cannot give opportunity for devotion and self-expression for all ages. While the scheme adopted by the

writer cannot claim to have completely overcome the latter objection, it makes an attempt so to do.

In most churches the adult congregation meets for prayer and meditation from 12 to 3 o'clock. Why, then, should not the children do the same?

The School Guardian for March, 1924, published an account of a Three Hours' Service for the Kindergarten, and out of this article developed the Three Hours' Service for children of all grades of the Sunday School, which was held for the fourth time last year at the Eton Mission, Hackney Wick. This service is the only occasion when children of all ages meet together for religious purpose, as the schools are carefully graded as well as the Children's Services. Therefore this service is unique, and marks Good Friday as different from any day in the year.

In 1924 a small room was arranged, as only a few children were expected—week-day services during Lent having been sparsely attended. Accommodation was taxed to the uttermost, and each year since the largest Hall of the Mission has been utilised.

Like all other work amongst children, the secret of success is *Preparation*, and many of the Sunday School teachers give up a hard-earned respite from work on Maundy Thursday afternoon to prepare the Hall for this service.

The walls are hung with pictures of scenes connected with the last events in our Lord's earthly life, not only Sunday School pictures, but the best-framed pictures which can be borrowed for the occasion. They are hung at a level convenient for the younger children, as they are meant to be seen. Round the Hall trestle tables are placed, covered with green casement cloth, each one holding a supply of pencils and paper, and some, for the older children, Bibles and Prayer Books. At either end of the building are tables containing other apparatus. On the remaining floor space at the end

farthest from the front mats are spread for the tiny ones, surrounded by forms, the backs of which face inwards, and which are used as a gallery for small sacred pictures which the children, when tired of sitting still, can wander round and examine at close quarters. Sand-trays, shells, coloured sticks, crayons, blackboards, bricks, are placed under the forms, within easy reach.

During Thursday evening the teachers who are to help at the service come to the Hall to examine the position of the apparatus so that they may know exactly where to find supplies for children of varying ages.

A list of helpers and times for duty is pinned inside the door. They come on their way to or from church, for not more than an hour.

A blackboard, containing the central thought—

> " His love must be most wonderful,
> If He could die my love to win,"

was chosen last year—stands near the Leader's table, where flowers are replaced by green leaves, and the brass cross by a crucifix.

By 11.30 on Good Friday morning groups of children arrive. At 11.45 the doors are opened, and the children are permitted to walk quietly round the room, big brothers and sisters explaining the pictures to their small charges. Little eyes gaze eagerly at sandtrays and books, but nothing is touched at this juncture. The firstcomers are always those in whom the Good Friday spirit of quietness is very strong. At 12 the pianist calls them, with a few quiet bars of music, to take their places in the front half of the Hall, little ones on Kindergarten chairs, the rest on big chairs or forms.

The Leader explains the order and purpose of the service, which is divided into periods of forty minutes, for story, hymn, prayers, after which the youthful congregation disperses for fifteen to twenty minutes. They

are told that everything in the room is there for the purpose of helping them to feel our Lord's wonderful love. Some will choose books of stories of His words and deeds of love, others will make puzzles, which when completed give a picture of His love ; others may take pencil and paper and work out, with Bible and Prayer Book, the answers to questions on His life and death. Some may let play-wax help them to ponder on His love. One year, two boys of twelve fashioned perfect models of stone crosses they had seen. Before the elder children move their tables, they settle the babies on their mats, where willing helpers give them picture-books, bricks, or sandtrays. Some make the garden where Jesus went to pray, others build the house where He had supper with His friends—all are busy and all are quiet, though the babies are in no way repressed ; theirs are the only voices heard during the free work periods.

Meanwhile the doorkeeper admits a new batch of children, who take their places on the vacant chairs in front, while the Leader carefully explains to them the details of the service. This is of the greatest importance, as ill-prepared newcomers would quickly spoil the atmosphere.

A low-toned bell, or a few chords on the piano, recall the children from their occupations. Those who are engaged on some uncompleted task may leave it on the table and return to it later ; those who have finished return their work to its place.

Children who wish to leave, do so at the close of the free time ; those who wish to enter, do so at the beginning of the period. Many stay all the time ; some attend for an hour, go home to dinner, and hurry back afterwards.

The service closes with " Silence " at 3 o'clock, and the children file quietly out, having realised in some degree during that quiet time the love which reached its climax on Calvary.

Apparatus, as it is kept exclusively for Good Friday, may be used for many years, but should be replenished and varied each year. One of the boxes of Scripture puzzles, on sale at all Sunday School stores, will provide occupation for six children, if each puzzle is placed in a separate box, the picture pasted outside, and a set of suitable questions inside. There are so many attractive sacred picture books at moderate prices on sale now, that a sufficient stock can be bought for quite a modest sum. The Sunday School shops provide abundant material for occupations, and the Leader of ingenuity and initiative will find in this scheme a fresh outlet for the energy of young teachers in the preparation of new apparatus.

There follow the programmes which were worked out for the years 1926 and 1927.

All Hymns are from the *English Hymnal* unless marked otherwise.

It should be noticed that in 1927 the free time was lengthened, and the number of talks lessened. This was done at the request of the helpers and was an improvement.

In 1926 the stories were told as Bible Stories. In 1927 the stories were put into the mouths of John Mark at whose house it was surmised the Last Supper took place, and his cousin Miriam, the daughter of Jairus. John figured as the boy who provided the loaves and fishes at the Feeding of the Five Thousand, so both were familiar characters to the children. The Leader always closes with the idea of the coming Easter, as it is wrong to send children away with the thought of death. This year they were told that the story would be finished on Easter Day, when John and Miriam saw the Risen Lord, and when John Mark received his commission to learn from the Apostles and write his Gospel for the world.

Good Friday, 1926

Central Thought (on blackboard) :

" His love must be most wonderful,
If He could die my love to win."

11.50 Soft music during children's entry and quiet examination of pictures, etc., round Hall.

12 Preparatory Talk, leading to Invocation, Silence, Prayer to Holy Spirit.
Hymn : " I love to hear."
Good Friday Prayer (*Forms of Prayer and Praise*, p. 42).
Lord's Prayer.
(Explanation of purpose and order of service.)
Hymn 597 : " It is a thing," verses 1, 2, 3.
Story and Picture, " The Agony."
Prayer : " O Saviour of the world," etc.
Free Time (children move and return to soft music).

12.30 *Hymn* 602 : " Loving Shepherd."
Picture and Story, " S. Peter's Denial."
Prayers : " Jesu, Lord, the way of woe
Thou dost tread for love of me.
Every day I live below,
Draw me, Saviour, after Thee."
" O Saviour of the World," etc.

Free Time (as above).

1 Litany, 649 (verses 2, 3, 4, 5, 6) : " Jesus, who for us didst bear."
Story : The Trial before Pilate.
Picture : " Behold the Man."
Prayer : " Jesu, Lord, the way of woe," etc.
Free Time (as above).

1.30 *Hymn :* Part I., " Story of the Cross."
Story and Picture, " S. Veronica."
Hymn : Part II., " Story of the Cross."
Prayer : " O Saviour of the world," etc.
Free Time (as above).

2 *Hymn :* Part III., " Story of the Cross."
Story and Picture : " The Crucifixion."
Prayer : Words of A. & M. 115, verses 1, 3, 4.
" O Saviour of the world," etc.
Free Time (as above).

2.30 *Hymn* 106 : " There is a green hill."
Story and Picture : " The Burial."
Hymn 120 : " It is finished," verses 1, 2, 3, 7, 8.
Picture : " Venez à Moi " (used to leave children looking forward from the Cross to the joy of Easter).
Hymn 597 : " It is a thing," verses 1, 6, 7.

3 Silence.
" May the souls," etc.
Very soft music during exit.

Good Friday, 1927

Central Thought (on blackboard) :

" Oh, dearly, dearly has He loved,
And we must love Him too."

11.40 Soft music during children's entry and quiet examination of pictures round the Hall.

12 Preparatory Talk.
Invocation and Prayer to Holy Spirit.
Hymn 106 : " There is a green hill."
Good Friday Prayer (*Forms of Prayer and Praise*, p. 42).

Lord's Prayer.
Story : Miriam and John in Palm Sunday Procession.
Prayer : "Jesu, most holy,
My Friend and my Brother,
May I love Thee more dearly,
Know Thee more clearly,
Follow Thee more nearly
Now and always."

Free time for a quarter of an hour. Soft music while children move to and return from occupations.

12.45 *Hymn* 597 : "It is a thing," verses 1, 2, 3.
Prayer : "O Saviour of the world," etc.
Story : John in the Garden.
Prayer : Words of A. & M. 494, verses 1 and 2.
Free time (as above).

1.20 *Hymn* 649 : "Jesu, who for us didst bear," verses 2, 3, 4, 5, 6.
Prayer : "Jesu, Lord, the way of woe
Thou didst tread for love of me ;
Every day I live below,
Draw me, Saviour, after Thee."

Story : Miriam and John in the crowd outside the Prætorium.
Prayer : Hymn 649, verses 7, 8, 9.
Free time (as above).

2 "Story of the Cross," Parts I. and II.
Prayer : "Jesu, most holy," etc.
Story : Miriam and John at Calvary.
Prayer : "Jesu, Lord, the way of woe," etc.
Free time (as above).

2.30 "Story of the Cross," Parts III. and IV.
Prayer: "O Lamb of God," etc.
Story: Miriam and John in the Garden of the Sepulchre.
Prayer: "O Saviour of the world," etc.

2.45 March to see pictures, while Stainer's "Processional to Calvary" is played.

2.50 "Story of the Cross," Part V.
Short talk, directing children's thoughts to Easter joy in the Eucharist.
Intercessions.

3 Silence.
"May the souls," etc.

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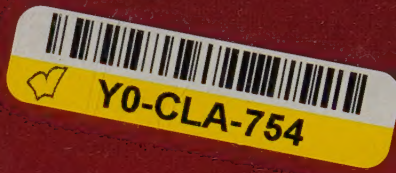
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